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**HISTORY**  
**OF**  
**WEST STREET EPISCOPAL CHAPEL.**

**EDINBURGH :**  
**PRINTED BY BALLANTYNE AND COMPANY,**  
**PAUL'S WORK.**

THE HISTORY  
OF  
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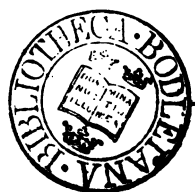
WITH  
SERMONS AND SKETCHES OF SERMONS  
PREACHED THEREIN.

By REV. R. W. DIBDIN, M.A.  
AUTHOR OF "LIFE OF EDWARD VI.," "VILLAGE RECTORY," "ENGLAND  
WARNED AND COUNSELLED," "SERMONS," "OUGHT THE  
PRAYER-BOOK TO BE REVISED?" ETC. ETC.

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## NOTICE.

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THE Sermons and Sketches have been selected from about a thousand, mostly at the request of different members of my congregation, who chose the texts, after I had said I would insert such as they might wish to see printed.

R. W. D.



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# HISTORY

OF

## WEST STREET EPISCOPAL CHAPEL.

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1700. IN reply to a note kindly inserted by the editor of *Notes and Queries*, I received the earliest information on record concerning West Street Chapel. John S. Burn, Esq., of the Grove, Henley-on-Thames, author of the "History of the French Refugees," and some other interesting works, was so obliging as to send me the following particulars :—

West Street Chapel, St Giles's, called *La Pyramide de la Tremblade*, was situated in West Street, Seven Dials, and (it is believed) on the site of the "Episcopal Free Chapel for the Performance of Divine Service in the Irish Language," now in that street.

"L'église de West Street n'est pas nouvelle, quoy d'elle s'assemble dans un nouveau lieu. Elle a été

establie prierement à Weld House, il y a plus de dix ans, avec la permission expresse de Milord Evesque. Depuis la ditte église se trouvant exposé aux insultes des Papistes, les ministres quoy la servirent (entre lesquels étoit le dit Daniel Chais la Place) demandèrent et obtinèrent la permission de Milord Evesque de la transporter sur le Marché de Nieuport; où ayant aussi recontré diverse incommodités, pour le peuple et pour les ministres, ils adressèrent pour la troisième fois à Milord Evesque, et obtinèrent de sa grandeur la permission de la transporter où elle est maintenant."\*

The church of West Street is not new, although it assembles in a new place. It was first established at Weld House, more than ten years since, with the express permission of the Lord Bishop. The said church afterwards finding itself exposed to the insults of Papists, the ministers who served in it (amongst whom was the said Daniel Chais la Place) asked and obtained permission from the Lord Bishop to remove it to Newport Market, where having also met with divers inconveniences, both for the people and ministers, they applied for the third time to the Lord Bishop, and obtained from his lordship permission to remove it to where it now is.

The register of this church was for many years deposited with the congregation of Les Grecs. It is a small 4to; at one end are baptisms, from 20th

\* Burn, pp. 143, 144.

September 1706 to 18th April 1742, and at the other end marriages, from 2d November 1706 to 24th July 1741.

This church was, for certain purposes, united with the consistories of Crispin Street and Perle Street.

The following ministers officiated here :—

Roques, a good preacher, afterwards rector of a parish in Jersey.

A. P. Fleury.

J. Yver.

Gédéon Delamotte.

J. Cervet, 1740.

Michael Colombe, 1718—left this congregation for La Palente, 19th January 1718.

Rénon, 1716, reader and preacher at Hungerford Market Chapel, then elected to West Street Chapel, and afterwards over a French congregation in Ireland.

Duval, 1710, was at his death one of the ministers of West Street, and much beloved by his congregation.

#### EXTRACTS FROM THE REGISTER OF MARRIAGES.

1723. Jean Blois and Eliz. Patmore.

1740. Rev. Paul Covenant and Judith Ann Delamere

1726. Pierre Duval and Marie Coussat.

1718. Jean Juillott and Marie Mullois.

1710. Louis Labbat and Margd. de l'Ecluse.

1718. Rev. Jean le Gros and Eleanor de Tand.



1731. Louis N. Masquair and Madel. Bouchet.  
 1739. Anthoine MacCulloch and Suse. Barbut.  
 1711. Rev. Jean Baptiste Joseph Vincent Sebaine and  
 Charlotte Goure.

The congregation took possession of "*la nouvelle Eglise de West Street*" in February 1700; and it appears that the chapel had been built by them, the four ministers making themselves liable for the expense of the building. There were £400 due on this account in 1702, and probably it was only repaid by the transfer to John Wesley in 1743, the year after the date of the last baptism.

Subjoined are the names of the ministers at West Street. It is not probable that Lombard and Bassett were ministers after the removal to West Street.

#### MINISTERS AT WEST STREET CHAPEL.

Rev. — La Place,	. . .	1693–1711.
„ — Fleury,	. . .	1693–1716.
„ — Pons,	. . .	1694–1700.
„ J. Yver,	. . .	1698–1741.
„ — Lombard, jun.,	. . .	1695.
„ — Duval,	. . .	1695–1706.
„ B. Bassett,	. . .	1696.

#### WEST STREET.

„ Jean Baptist Renoult,	.	1705.
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Rev. Jean Roques, . . . .	1705-1706.
„ J. Gillet, . . . .	1706-1732.
„ P. Fleury, : . . .	1706.
„ — Colombe, . . . .	1716-1717.

(1720. Joins in consistory with La Palente.)

„ — J. Dagneau, minister of La Palente.	
„ — C. Barbe, . . . .	1722-1729.

LIST OF ABJURATIONS AND RECOGNISANCES MADE AT  
THIS CHAPEL BY PAPISTS AND PERSONS WHO HAD  
SUCCUMBED TO THE FRENCH PERSECUTION.

1700. Dame Cathr. de Bourbon, de Bazian.

„ Guillaume Dufour of Caen.

1704. Monsr. Saml. Le Grand, gentleman, of Caen.

1712. Madlle. Marthe Gaudevil, of Alençon.

1713. Mr Pierre Lafitte.

„ Dom Martin de Ribeyra, and Donna Eulalia,  
his wife.

1715. Don Juan Valiente, Espagnol lieutt.

A Mons. Crosier, in 1731, left £250 to West Street Chapel.

*June* 6, 1700.—Congregation appoint Mons. de la Motte reader in the new chapel of West Street.

Do., Boudon, porter.

*May* 5, 1701.—The ministers, De la Place, Duval, and Yver, (with Rénon, missionary,) are called on to pay

a part of the sums owing "de la construction et bastiment de l'Eglise de West Street," which they occupy.

Mons. Jean Hardouin, one of the elders, lends £300; and Mons. Ristan, another elder, £100.

No mention can be found of the builder, or of the entire cost.

1726. The subjoined extract is from the report of a committee appointed to inquire into the gifts and charities belonging to St Clement's Dane, in 1818. It is signed by W. Sturch, J. Burnthwaite, W. Marchant, J. Willis, and R. W. Clarkson:—

"Elizabeth Palmer, widow, by will, dated August 4, 1726, gave £500 to be laid out in the purchase of lands or tenements, the rent thereof to be paid yearly for the maintenance of twelve poor widows, of the parish of St Clement's Dane, in the Strand. They were not to be in receipt of alms. The minister and churchwardens for the time to appoint them. The money was accordingly laid out in freehold premises, consisting of a chapel, and house adjoining, situate in West Street, St Giles's-in-the-Fields, then let at £18 a-year. This was conveyed to trustees, named in the deed enrolled in Chancery, October 25, 1728, upon trust, to pay the rent according to the directions of the will; and the trust has been renewed, from time to time, to new trustees. The present (1818) trustees are—W. Marchant, W. Nouse, Alexander Ritchie, and Hugh

Richards. In 1760, the rent was advanced to £30; and, in 1703, it was let on lease to Rev. W. Gurney, at a rent of £100, for twenty-one years, beginning June 1801."

1728. *October 25.*—The chapel was conveyed from Mr Joye, of Duke Street, Westminster, to the trustees. This is the next intelligence which I have of the chapel, communicated by Mr Isaacson, the vestry-clerk of St Clement's Danes, who has obliged me with other information which will appear under its proper date.

1743. The following extracts from the Journal of John Wesley continue the history of the chapel:—

"*Sunday, 29th*, being Trinity Sunday, I began officiating at the chapel in West Street, near the Seven Dials, of which, by a strange chain of providences, we have a lease for seven years. I preached on the Gospel for the day, part of the third chapter of St John; and afterwards administered the Lord's supper to some hundreds of communicants. I was a little afraid at first that my strength would not suffice for the business of the day, when a service of five hours (for it lasted from ten to three) was added to my usual employment. But God looked to that. So I must think—and they that will call it enthusiasm may. I preached at the

Great Gardens at five, to an immense congregation, on 'Ye must be born again.' Then the leaders met, who filled all the time that I was not speaking in public; and after them the bands. At ten at night, I was less weary than at six in the morning.

"The following week I spent in visiting the society. On Sunday, June 5, the service at the chapel lasted till near four in the afternoon; so that I found it needful, for the time to come, to divide the communicants into three parts, that we might not have above six hundred at once."

1744 In the Life of that great and good woman, Selina, Countess of Huntingdon, we read:—  
 "John Downes, a man of science, unaffected piety, of great affliction, and of uncommon genius, died in the pulpit of West Street Chapel. His text was, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' His words were unusually weighty, and with power, but few. He perceived he could not finish his discourse, and gave out this verse of a hymn:—

'Father, I lift my heart to Thee—  
 No other help I know.'

His voice failing, he fell on his knees, as meaning to pray, but he could not be heard. The preachers ran and lifted him up, for he could not rise. They carried him to bed, and he fell asleep in Jesus."

1747. "*Sunday, 27th.*—I preached in Moorfields, morning and evening, and continued so to do till November. I know no church in London, that in West Street excepted, where there is so serious a congregation.

"*Monday, 28th.*—I talked with one who, a little time before, was so overwhelmed with affliction, that she went out one night to put an end to it all by throwing herself into the New River. As she went by the Foundry, (it being a watch-night,) she heard some people singing. She stopt and went in: she listened a while, and God spoke to her heart. She had no more desire to put an end to her life; but to die to sin, and live to God."

1750. "*Sunday, 23d.*—My brother being not yet able to assist, I had more employment to-day than I expected. In the morning I read prayers, preached, and administered the sacrament to a large congregation in Spitalfields. The service at West Street continued from nine till one. At five I called the sinners in Moorfields to repentance. And, when I had finished my work, found more liveliness and strength than I did at six in the morning.

"*Friday, 19th.*—In the evening I read prayers at the chapel in West Street, and Mr Whitfield preached a plain, affectionate discourse. *Sunday, 21st.*—He read prayers, and I preached. So, by

the blessing of God, one more stumbling-block is removed."

After this Whitfield frequently assisted Wesley at West Street Chapel

The pulpit in which these "reconciliation sermons" were preached is still in existence. It is in shape like a large kitchen meat-screen. It stands in the vestry of the present chapel, and was used by me upwards of forty times for preaching in the open air in Seven Dials. It created some attention when I told the listening throng that "John Wesley, one hundred years ago, used to preach the same Jesus from that very pulpit."

It was in this pulpit that holy Fletcher, of Madeley, preached his first sermon, in 1751.

1752. "Sunday, March 15.—While I was preaching at West Street in the afternoon, there was one of the most violent storms I remember. In the midst of the sermon great part of a house opposite to the chapel was blown down. We heard a huge noise, but knew not the cause: so much the more did God speak to our hearts. And great was the rejoicing of many, in confidence of His protection."

1753. "Sunday, January 28.—A solemn awe spread over the whole congregation while I was explaining at West Street the parable of the ten

virgins ; more especially those who knew they had not oil in their lamps.

“ *Monday, April 29.*—I preached at Sadler’s Wells, in what was formerly a playhouse. I am glad when it pleases God to take possession of what Satan esteemed his own ground. The place, though large, was extremely crowded. And deep attention sat on every face.”

1755. “ *Sunday, October 26.*—I entered upon my London duty, reading prayers, preaching, and giving the sacrament, at Snowfields in the morning : preaching and giving the sacrament at noon, at West Street Chapel : meeting the leaders at three, burying a corpse at four, and preaching at five in the afternoon. Afterwards I met the society, and concluded the day with a general love-feast.”

1757. “ *Sunday, March 27.*—After the service at Snowfields, I found myself much weaker than usual, and feared I should not be able to go through the work of the day, which is equal to preaching eight times. I therefore prayed that God would send me help ; and, as soon as I had done preaching at West Street, a clergyman, who had come to town for a few days, came and offered me his service. So, when I asked for strength, God gave me strength ; when for help, He gave me this also.”



1758. “*Sunday, February 29.*—We had an uncommon blessing at West Street, and a still greater at Spitalfields. Some could not refrain from crying aloud to God. And He did not cast out their prayers. Many thanksgivings have since been offered to God for the blessings of that hour.

1759. “*Friday, September 14.*—I returned to London. *Saturday, 15th.*—Having left orders for the immediate repairing of West Street Chapel, I went to see what they had done, and saw cause to praise God for this also. The main timbers were so rotten, that in many places one might thrust his fingers into them, so that probably, had we delayed till spring, the whole building must have fallen to the ground.

“*Wednesday, November 28.*—I returned to London ; and on Thursday, the 29th, the day appointed for a general thanksgiving, I preached again in the chapel near the Seven Dials, both morning and afternoon. I believe the oldest man in England has not seen a thanksgiving-day so observed before. It had the solemnity of the general fast. All the shops were shut up. The people in the streets appeared, one and all, with an air of seriousness. The prayers, lessons, and whole public service were admirably suited to the occasion. The prayer for our enemies, in particular, was extremely striking : perhaps it is the first instance of

the kind in Europe. There was no noise, hurry, bonfires, fireworks in the evening; and no public diversions. This is indeed a Christian holy-day, a rejoicing unto the Lord! The next day came the news that Sir Edward Hawke had dispersed the French fleet."

1762. "Sunday, December 26.—That I might do nothing hastily, I permitted G. Bell to be once more (this evening) at the chapel in West Street, and once more (on Wednesday evening) at the Foundry. But it was worse and worse. He now spoke as from God what I knew God had not spoken. I therefore desired that he would come thither no more.

"I well hoped this would a little repress the impetuosity of a few good but mistaken men; especially considering the case of Benjamin Harris, the most impetuous of them all. A week or two ago, as he was working in his garden, he was struck raving mad. He continued so till Tuesday, December 21, when he lay still and sensible, but could not speak; till on Wednesday morning his spirit returned to God."

The Rev. Charles Prest, Wesleyan minister, and a most powerful advocate for Protestant evangelical truth, has kindly given me the following information concerning G. Bell:—

"Mr Bell, commonly called *the Life-guardsmen*, who predicted the end of the world, and the cer-

tain destruction of London, about the year 1757, was a preacher in Mr John Wesley's connexion, from which, of course, he was excluded ; but he lived not only to recover his reason, but to renounce all his former predilections. Mr Bell, for several years after, kept a hosier's shop near Holborn Bridge. The writer of this article saw Mr Bell in the act of making himself very merry at the expense of Mr Rowland Hill's hearers, when, previous to his establishment in the Surrey Road Chapel, he used occasionally to preach in the open air, near White Conduit House, in the London Field, at Hackney, and elsewhere. Mr Bell was living in genteel retirement, on a small farm at Hyde, near Edgeware, in the winter of 1794-95."

1763. "October 13.—When I returned in October 1763, I found the society in an uproar, and several of Mr M——'s most intimate friends formed into a detached body. Enthusiasm, pride, and great uncharitableness appeared in many who once had much grace. I very tenderly reprov'd them. They would not bear it. One of them, Mrs C——, cried out, 'We will not be browbeaten any longer ; we will throw off the mask.' Accordingly, a few days after, she came, and, before a hundred persons, brought me her own and her husband's ticket, and said, 'Sir, we will have no more to do with you ; Mr M—— is our teacher.' Soon after several more left the

society, (one of whom was George Bell,) saying, 'Blind John is not capable of teaching us ; we will keep to Mr M——.'

"14<sup>th</sup>.—From the time that I heard of George Bell's prophecy, I explicitly declared against it, both in private in the society, in preaching over and over, and at length in the public papers. Mr M—— made no such declaration. I have reason to think he believed it. I know many of his friends did, and several of them sat up the last of February, at the house of his most intimate friend, Mr Biggs, in full expectation of the accomplishment.

"15<sup>th</sup>.—About this time, one of our stewards, who, at my desire, took the chapel at Snowfields for my use, sent me word, 'The chapel was his, and Mr Bell should exhort there whether I would or no.' Upon this, I desired the next preacher there to inform the congregation, 'That, while things stood thus, neither I nor our preachers could in conscience preach there any more.'

"16<sup>th</sup>.—Nevertheless, Mr M—— did preach there. On this I sent him a note, desiring him not to do it, and adding, 'If you do, you thereby renounce connexion with me.'

"17<sup>th</sup>.—Receiving this, he said, 'I will preach at Snowfields.' He did so, and thereby renounced connexion. On this point and no other we divided. By this act the knot was cut. Resolving to do this, he

told Mr Clementson, 'I am to preach at the Foundry no more.'

"18th.—From this time he has spoken all manner of evil of me, his father, his friend, his greatest earthly benefactor. I cite Mr F—— for one witness of this, and Mr M—— for another. Did he speak evil of me to Mr F—— one day only? Nay, but every day for six weeks together. To Mr M—— he said (among a thousand other things, which he had been twenty years raking together) Mr W—— believed and countenanced all which Mr Bell said. And the reason of our parting was this:—He said to me one day, 'Tommy, I will tell the people you are the greatest gospel preacher in England, and you shall tell them I am the greatest. For refusing to do this Mr W—— put me away.'

"Now, with perfect calmness, and, I verily think, without the least touch of prejudice, I refer it to your own judgment what connexion I ought to have with Mr M——, either till I am satisfied these things are not so, or till he is thoroughly sensible of his fault.'

"*Monday, May 2*, and the following days, I was fully employed in visiting the society, and settling the minds of those who had been confused and distressed by a thousand misrepresentations. Indeed, a flood of calumny and evil-speaking (as was easily foreseen) was poured out on every side. My point was still to go straight forward in the work whereto I am called."

---

1765. “*Sunday, December 22.*—I was ill able to go through the service at West Street. But God provided for this also. Mr Greaves, being just ordained, came straight to the chapel, and gave me the assistance I wanted.”

1766. “*Sunday, October 26.*—I preached at West Street in the morning to a crowded audience, and in the evening at the Foundry. How pleasing would it be to ply between Bristol and London, and preach always to such congregations as these! But what account, then, should I give of my stewardship, when I can be no longer steward?

“*Saturday, November 1.*—‘God, who hath knit together his elect in one communion and fellowship,’ gave us a solemn season at West Street, (as usual,) in praising Him for all His saints. On this day, in particular, I commonly find the truth of these words:—

‘The Church triumphant in His love,  
Their mighty joys we know :  
They praise the Lamb in hymns above,  
And we in hymns below.’”

1769. “*Sunday, March 5.*—After preaching at Spitalfields in the morning, and West Street in the afternoon, I went to Brentford; on Monday to Hungerford; and on the next day to Bath. On the road, I read over Dr Campbell’s excellent answer to

David Hume's insolent book against miracles; and Dr Brown's keen animadversions on the Characteristics of Lord Shaftesbury, another lively, half-thinking writer."

1771. "Sunday, January 20.—While I was opening and applying at West Street Chapel those comfortable words, 'He knoweth whereof we are made; he remembereth that we are but dust;' it pleased God to speak to many hearts, and to fill them with strong consolation. Now let them walk as children of the light, and they shall no more come into darkness."

1776. "Sunday, February 14.—As I was going to West Street Chapel, one of the chaise springs suddenly snapped asunder. But the horses instantly stopping, I stepped out without the least inconvenience."

1777. "Whitsunday, May 18.—Our service at the Foundry began, as usual, at four. I preached in West Street Chapel in the forenoon, and at the Foundry in the evening. In the afternoon, I buried the body of Joseph Guilford, a holy man, and a useful preacher. Surely never before did a man of so weak talents do so much good! He died, as he lived, in the full triumph of faith, vehemently rejoicing and praising God!"

1778. “*Friday, (Christmas-day,) December 25.*

—Our service began at four, as usual, in the New Chapel. I expected Mr Richardson to read prayers at West Street Chapel ; but he did not come ; so I read prayers myself, and preached and administered the sacrament to several hundred people. In the afternoon, I preached at the New Chapel, thoroughly filled in every corner ; and in the evening, at St Sepulchre’s one of the largest parish churches in London. It was warm enough, being sufficiently filled ; yet I felt no weakness or weariness, but was stronger after I had preached my fourth sermon, than I was after the first.

“*Thursday, December 31.*—We concluded the old year with a solemn watch-night, and began the new with praise and thanksgiving. We had a violent storm at night : the roaring of the wind was like loud thunder. It kept me awake half-an-hour. I then slept in peace.”

1779. “*Sunday, July 25.*—Both the chapels were full enough. On Monday I retired to Lewisham, to write.

“*Tuesday, August 3.*—Our conference began, which continued and ended in peace and love.

“*Sunday, 8th.*—I was at West Street in the morning, and at the New Chapel in the evening, when I took a solemn leave of the affectionate congregation. This was



the last night which I spent at the Foundry. What hath God wrought there in one-and-forty years!"

By the kindness of my beloved friend, the Rev. Isaac Wood of Newton Hall, Middlewich, and Archdeacon of Chester, under whom I had the privilege of passing the first four years of my ministry, beginning April 1834, I am enabled to insert the following curious notice. It is from Dr Wilson, the archdeacon's maternal grandfather, author of an interesting and scarce little volume on the Lord's Prayer. John Wesley mentions this benevolent arrangement for the sick poor in his journal :—

1780. " Doctor Wilson, physician, with the Divine leave, will be at the New Chapel, City Road, every Monday and Thursday, from a little after eleven till near two o'clock, in the vestry-room ; and at the house at West Street Chapel, No. 11 West Street, Seven Dials, at the same hour, every Tuesday and Friday, to prescribe for such sick persons as may be recommended by the Rev. Mr Wesley, or any of his preachers, who will also be relieved with medicines ; and such as are too ill to attend, Doctor Wilson will, as far as his time will allow, visit them at their own houses ; and the messages are to be left in a note at either of the chapels, for the Rev. Mr Wesley and Doctor Wilson's approval. ANDREW WILSON.

" Those who come with a society ticket will be received the same as with a note."

"*Friday, December 31.*—We concluded the year at West Street with a solemn watch-night. Most of the congregation stayed till the beginning of the year, and cheerfully sang together,—

‘Glory to God, and thanks, and praise,  
Who kindly lengthens out our days,’ &c.”

1781.     "*Wednesday, February 21*, being the National Fast, I preached at the New Chapel in the morning, and at West Street in the afternoon. At this, as well as the two last public fasts, all places of public worship were crowded. All shops were shut up; all was quiet in the streets, and seriousness seemed to spread through the whole city. And one may hope even this outward acknowledgment of God is in a measure acceptable to Him."

1782.     "*Tuesday, January 1.*—I began the service at four in West Street Chapel, and again at ten. In the evening, many of us at the New Chapel rejoiced in God our Saviour.

"*Sunday, 6th.*—A larger company than ever before met together to renew their covenant with God. And the dread of God, in an eminent degree, fell upon the whole congregation.

"*Friday, March 1.*—We had a very solemn and comfortable watch-night at West Street. *Sunday, 3d*, I took coach, and the next evening had a watch-night at Bath. *Tuesday* and *Wednesday*, after meeting the

classes, I visited as many as I could ; chiefly of the sick and poor.

“ *Monday, July 29.*—I preached at West Street, on the Ministry of Angels. And many were greatly refreshed in considering the office of those spirits, that continually attend on the heirs of salvation.”

1789. “ *Sunday, October 11.*—I preached at West Street morning and afternoon, and then buried the remains of Dorothy Hundlebee, who, after an exemplary life, went to God in the full triumph of faith.

“ *Friday, December 15, (Christmas-day.)*—We began the service in the New Chapel at four o’clock as usual, where I preached again in the evening ; after having officiated in West Street at the common hour.

“ *Saturday, 26th.*—We had a very uncommon congregation in the evening, with a very uncommon blessing.

“ *Sunday, 27th.*—I preached in St Luke’s, our parish church, in the afternoon, to a very numerous congregation, on, ‘The Spirit and the bride say, Come.’ So are the tables turned, that I have now more invitations to preach in churches than I can accept of.”

Much has been said of the folly of “driving Wesley out of the Church.” What has been stated proves that he constantly preached as a clergyman ; and that other clergy were allowed to preach in West Street, which could hardly be called a Dissenting chapel.


1790. “*February.*—In the afternoon I preached at West Street Chapel on Eph. v. 1, 2. The chapel would not near contain the congregation. All that could squeeze in seemed much affected. And it was with difficulty I broke through and took chaise for Brentford, where I came before six o’clock.”

1799. That truly philanthropic man, Sir T. Bernard, whose untiring efforts on behalf of the poor have endeared his name to thousands, took a lease of the chapel. The Rev. James Baker, his nephew and executor, in his life of the worthy baronet, gives the following particulars:—

“The pleasure which Mr Bernard had derived from witnessing, in November 1799, the eagerness with which the poor attended the celebration of Divine service in the Free Church at Bath, and the devout manner in which they appeared to receive its benefits, induced him to attempt forming a similar establishment in the indigent and neglected neighbourhood of Seven Dials, in the parish of St Giles’s, in London. An opportunity soon occurred of taking on a lease, for twenty-one years, a large chapel in West Street, which had been appropriated as a Methodist meeting-house. It was fitted up by him with considerable expedition, at the expense of nearly £1000, the whole of the body being free for the poor, and was opened, on the 25th of May, by an excellent and impressive discourse by

the late Bishop Porteus, who then presided over the diocese of London. The chapel had been originally intended to be consecrated, but the objection of its being only leasehold for years, together with the bishop's opinion that consecration was not essential in this, more than in many other cases of chapels in the metropolis, prevented its taking place. A formal licence was also deemed by the Bishop of London to be unnecessary, he and the rector of the parish having expressed their approbation by preaching in the chapel; at the same time, the appointment of the minister and the attendants was left with Mr Bernard. In other undertakings of this nature he had received liberal pecuniary assistance from others; to this the contributions were inconsiderable. In addition to the original expenses of fitting-up, he engaged to pay, during the continuance of the twenty-one years' lease, the further annual sum of fifty guineas, which, with the rents of the pews in the galleries, defrayed all the expenses.

"The habitual neglect of Divine service, and of all observance of the Sabbath, was so inveterated in the minds of the poor of that neighbourhood, that after the first effects of curiosity were over, the chapel was for some months very thinly attended. Perseverance, however, and the assiduity and talent of Mr Gurney, who devoted himself to the duty with extraordinary zeal, produced a numerous and regular congregation



of the poor. The holy sacrament of the Lord's supper is fully attended,\* and a weekly evening lecture established, and constantly frequented by the neighbourhood.

"The effects of this establishment have shewn themselves in many beneficial ways in that district. The Lord's-day is no longer so grossly profaned. The dress of the poor persons attending the chapel has become gradually more clean and decent, and in some particular instances so much improved, that it had been supposed, until inquiry was made, that the peculiar accommodation of the poor had been intruded on by persons of a superior class. The success of the chapel was followed by the formation of a school, originally containing only two hundred children. It was, however, progressively increased to four hundred, consisting of two hundred and fifty boys in the chapel, and about one hundred and fifty girls in the house adjoining. The parents pay ninepence a month for each child; and the payments are very punctually made, and are adequate to a considerable part of the expense of the schools, which have continued to benefit

\* "The number of attendants has been from one hundred and eighty to two hundred persons; and the collections, among persons so necessitous, have amounted to £3 or £4 on a Sunday. At the first confirmation the Bishop of London held after the opening of the chapel, one hundred and fifty young persons went in a body from the free chapel to be confirmed."

and improve that part of the metropolis for above fourteen years.

“This chapel produced in 1803 another beneficial establishment—‘a Society of the Poor for the Relief of their Poor Neighbours in Distress;’ its object being to visit, ascertain the circumstances and character, and, as far as may be, relieve the distresses of any poor persons in that neighbourhood, who are suffering in silence and obscurity. In the course of a week from its first proposal by Mr Gurney from the pulpit, one hundred and eighty-seven of his congregation subscribed to the annual amount of one hundred and twenty-eight pounds; and what makes it singular is, that these poor persons subscribe without any preferable claim on the funds, except what may arise from superior character or more urgent distress.

“In an account of the Free Chapel in West Street, St Giles’s, which Mr Bernard published in the year 1801, he forcibly called the public attention, at that early period, to the great importance of providing adequate accommodation for the poor in churches and chapels of the Establishment.

“The following is an extract from a letter which Sir Thomas had the pleasure of receiving in 1814 from the Isle of Man :—‘In the principal town of Douglas, which contains about seven thousand inhabitants, there is no accommodation for the poor in the churches belonging to the Establishment. It is now in contem-

plation to erect a Free Chapel on the plan of that in London, West Street, Seven Dials, and his Grace the Duke of Athol, Governor-in-Chief, highly approves of the plan.'"

It will have been observed that the name of the Rev. Wm. Gurney, rector of St Clement's Dane, is mentioned in the statement of Sir T. Bernard. The manner in which Mr Gurney became interested in West Street Chapel was this:—A Mrs Elizabeth Palmer left £500 for the benefit of the poor of St Clement's parish. The chapel was bought with this money, and the rent, £108 a-year, is to this day paid to twelve poor widows of good character among the poor of St Clement's. Shortly before the present energetic and laborious rector, the Rev. J. Killick, was appointed to the living, an application was made to me to pay a higher rent. I declined to do so, because the chapel hardly paid its expenses, and I thought £108 a-year sufficient interest for £500, and that the poor were gainers to a far greater extent than Mrs Palmer could possibly have hoped from her liberal legacy. I knew, too, that no one else would give a higher rent, or indeed any rent at all; for if I left the chapel, the probability was it would be closed altogether. Notwithstanding, the following advertisement was put into the *Times* newspaper:—

"CHAPEL, WEST STREET, SEVEN DIALS.—To be let,



from Midsummer next, on a repairing lease, the above eligible proprietary chapel, which has been long and numerously frequented as a place of Protestant worship, under the management of the Rev. R. W. Dibdin, M.A., and affording room for seating about eight hundred persons. Also, the private dwelling-house adjoining, and extensive cellarage under the chapel, which have been separately let. Applications to view, and tenders to be addressed to Mr J. F. Isaacson, vestry clerk of St Clement's Dane, 40 Norfolk Street, Strand."

It proved to be as I foretold. A few clergymen and others came to look at the chapel. But when they saw the character of the neighbourhood, and heard the financial condition of the chapel, they all declined, with the exception of one clergyman, who wished to take it jointly with me. I did not feel disposed to accede to that proposal; and, after a while, it was seen to be the most advantageous plan to leave it in my hands.

The description of the chapel in the advertisement is not correct. It seats 1071 persons, allowing 16 inches for every sitting.

The following statement, obligingly drawn up at my request by Mr Samuel Cole, of 98 Great Russell Street, and a steady friend to the ministry of West Street Chapel, will give some information of Mr Gurney's ministry, and of the chapel, till the present time.

1814. "In 1814, I took sittings in West Street Chapel. At that time the Lord was pleased to make the word effectual to the salvation of my soul, preached by the Rev. W. Gurney, rector of St Clement's Dane, Strand. He was the evening preacher. The Rev. John Shepherd was the morning one. He left to go to Blackheath a few weeks after I went. The Rev. John Clementson was then the morning preacher; and, afterwards, the Rev. B. Vale. During this time the then Bishop of London gave Mr Gurney £50 per year for the centre of the chapel to be free. The vestry was in one corner of the chapel, near to the present vestry door. The door on the opposite side opened into a front parlour, and was used for the robing-room. Over it was a day-school, in which there were three old-fashioned windows, over the communion table. On Sundays they were thrown open, and some part of the congregation sat there. I was told, in Mr Wesley's time, the robing-room was used for giving the soup away, which was made under the chapel-house. Mr Gurney's son read prayers in the evening. During that time the old gentleman used to sit in the vestry, and smoke his pipe, with a glass of water, it was said, for the purpose of clearing his voice.

"When the Rev. W. Gurney left, the Rev. F. Ellaby took the chapel. At that time there were only ten communicants. A committee was then formed for repairing and altering the chapel, the cooking

apparatus for making soup was taken away, and the centre of the chapel fitted up with pews. A benevolent society was formed for visiting the sick and poor. When Mr Ellaby left, and went to Percy Chapel, West Street was taken by the Irish Society; and the Rev. H. H. Beamish preached in the morning in English; afternoon, in Irish. I followed Mr Ellaby, and did not return until after you were there.

“SAMUEL COLE.”

1822. It was during Mr Gurney's pastorate, or rather lectureship, that the Rev. Isaac Saunders preached regularly, for some time, at one part of the day. The Rev. Dr Hawker, also, frequently occupied the pulpit. Dr Shepherd, who was lecturer at St Giles's, often preached. Of him my schoolfellow and old friend, T. P. L. Hallett, Esq., barrister, says —“I greatly admired Mr Shepherd, whom, in my younger days, I frequently heard at St Giles's, in the afternoon, and think I can now hear him exclaim, in his simple eloquence, ‘I hold up to your view Jesus Christ.’” He was the spiritual father of Mrs Sawyer, widow of Mr R. Sawyer, the engraver, who was converted under Mr Saunders.

1824. The next information is from Mr William Newman, the respectable grocer of Cockspur Street, well known to many evangelical clergy, and

one of the founders of the "London Aged Christian Society," and still a member of West Street Chapel:—

"I was interested more particularly for West Street Chapel in the year 1824, though I had occasionally heard the late Rev. Mr Gurney and others there. At that time it was used as a boys' school during six days in the week. The seats were fixed, and small sloping desks sufficient for the boys' use, and inkstands let into the wood, on which account we were obliged to be careful of our books on Sundays, not to have them inked. Before the above-named date, Mr Gurney had to repair the chapel and make some alterations, and the builder's bill came to £1400. The balance then due to him was £700, which was ultimately liquidated, and the amount passed through my hands.

"WM. NEWMAN."

1826. Mrs Ellaby, the widow of the Rev. Mr Ellaby, gives the following interesting particulars:—

"As far as I can recollect, my late dear husband commenced his ministry at West Street Chapel in 1826, and closed it in 1830 or 1831, when it was taken by the Irish Society. We lived in the chapel house for three years. It was not a very desirable locality in which to train up a young family, but we were mercifully kept in health and quietness during our continuance there, with but little occasional annoyance from the turbulent spirits by whom we were sur-

rounded, who knew nothing of the privilege of reverencing the sanctuary, or keeping the Sabbath holy.

“You are also aware, I dare say, that the front room on the first floor used to be called Nicodemus’s room \* when we took the chapel. It had three sash windows in it, through which the congregation might be overlooked, and where it is said many clergymen and others used to sit who wished to hear Mr Wesley, but who had not courage to mix with the congregation. When we went to live in the chapel-house, these windows were blocked up.”

1830. The next communication is from that consistent and long-trying champion for Protestant truth, the Rev. H. H. Beamish :—

“MY DEAR BROTHER,—The history of my connexion with West Street Chapel I can only give you a very brief sketch of. In the year 1829 I learned the native tongue of the Irish. I went there on mission, preaching to that people through the counties of Cork, Waterford, and seven or eight others in the archdiocese (it then was) of Tuam. During my mission through Connaught, my head-quarters were at my old respected friend’s palace—the *last* Archbishop—the Hon. Le Poer Trench. In these missions I must have preached to at least fifteen thousand Roman Catholics,

\* I think it is Isaac Milner who speaks of Nicodemus “coming sneaking by night to Jesus.”

of whom many renounced Popery, and some of them have been amongst the most useful teachers under the old Irish Society.

“In consequence of this success, that society, then having its parent institution in London, purchased West Street Chapel for the use of the Irish language exclusively in all its services ; and the late Bishop of Lichfield, Dr Ryder, and the Archbishop of Tuam begged me to take the duties of the chapel—the first ever opened since the Reformation for the services of the Church of England in the Celtic tongue, or native tongue of the Irish. I engaged to do so only for three months, as I was then vicar of Kinsale and rector of Tassax in the diocese of Cork.

“The effects of the preaching of the gospel in the native tongue were so palpable, and the congregation so large and increasing, that at the end of three months I was requested by the bishops already named, and the committee of the Irish Society, to stay three months longer ; and thus it went on from quarter to quarter, until I found myself nearly two years in care of the interesting field connected with the Irish labours in St Giles’s. During nearly half the above time I had no clerical assistance in my ministrations or labours, as there were not five Irish clergymen then existing (including myself) who could tell a poor Irish Papist that ‘the blood of Jesus Christ cleanseth from

all sin.' My stay at West Street involved the necessity of my surrendering my Irish preferments, and therewith my standing in my own country and diocese. After a long and painful term of anxious and necessary labour, I was laid by by illness, and my connexion with the Irish pastorate ceased, and the Irish effort was given up, as there was not one man in Ireland who was qualified by the use of the native tongue, and the possession of sound judgment and experience, either to help me or become my successor in West Street. While I was able to persevere in my pastoral care of the poor Irish—a care which no one knows the trials of but one who has exercised it,—opposed by subtle and violent priestly persecution,—by the blind ferocity and ignorant zeal of their wretched victims,—exposed more or less to ridicule and contempt from bigoted, drunken, and demoralised men and women,—always in a state of nervous excitement from the outrageous wrath and enmity of the poor, deluded victims, who thought they were 'doing God service,'—breathing a pestilential atmosphere,—saturated with the compound smells of gin, dirt of every description, and every imaginable source and substance that could make such a scene and such a calling trying and injurious to the health of mind and body ;—while grappling with these difficulties, and assailed by all these counter influences, it pleased God yet to bless the proclamation of 'the truth as it is in Jesus.' I had one hundred and sixty-

one converts from Popery all admitted to the Lord's Table, after the strictest trial and a probation of several months. I had four classes for the instruction of the Roman Catholics who joined our congregation; and when any arrived at the highest, and his life was found to be consistent with discipleship to Jesus, I allowed him to come to the Lord's supper. I baptized several children into the Church of England,—I married seven couples who had previously for years lived in open sin,—fifteen persons died all in the faith, as far as human computation could conclude, some of them declaring their gratitude to God that they had been brought from darkness to light, and that they had been enabled to find Jesus Christ to be their only Saviour and their only Priest. Some of them expired while in my own presence; and while on my knees at their bedsides, bigoted and infuriated Papists, sent by the priests, stood at the foot of their beds grinning at them, and saying that 'they could see the devil in the room waiting to take them to hell.' I then had under my care six Scripture readers for different districts, all of whom were busily and successfully employed in teaching the Scriptures to their fellow-countrymen in their own language.

"I have given you this rapid and rough sketch of my connexion with West Street Chapel. You may make any use you please of it. At the first service we had there, the only three persons present who had been



baptized Protestants were 'Charlotte Elizabeth,' the Honourable Somerset Maxwell, and myself.

"The date of the commencement of my labours there was November 28, 1830. I will send you my likeness as soon as it is photographed, which I hope will be some day next week.—Ever yours in the Lord,

"H. H. BEAMISH."

1836. The Rev. James Endell Tyler next occupied West Street Chapel, as appears by the following announcement:—

"ST GILES'S-IN-THE-FIELDS.—The Rector has the satisfaction of announcing that he is enabled to open West Street Chapel, for Divine service in English, every Sunday, at three o'clock in the afternoon, and every Tuesday, at seven o'clock in the evening—to commence on Sunday, February 28. He earnestly invites his parishioners in the neighbourhood to avail themselves of the additional opportunity thus afforded them of attending the public worship of Almighty God and hearing His Holy Word; and he trusts that, by the Divine blessing, the institution of these services may be a means of bringing many to a knowledge of their duty as Christians, and of forwarding others in the paths of righteousness.—24 Bedford Square, February 21, 1836."

This effort did not succeed, as Mr Tyler himself told me. On my going to him for the usual formal

nomination in 1842, he said, in a good-humoured, jovial manner, "You will never get a congregation: I tried myself, and opened the chapel with the twelve judges present at the opening service." I replied, "I do not wonder you got no congregation: in such a neighbourhood as that, inhabited by thieves and the vilest characters, the judges would be likely to frighten the people away." He laughed and said, "But you know Mr Villiers of Bloomsbury has refused a nomination to Mr —, because he is half a Papist; now, I ought to refuse you, because you are half a Dissenter, and a Calvinist." I answered, "I do not believe there is a sounder Churchman in England than I am—if fully assenting to the Prayer-Book makes a good Churchman." "Why," said he, still smiling, "you don't believe the baptismal service teaches baptismal regeneration?" I replied, "I believe that service affirms every one so baptized not only to be regenerate, but undoubtedly saved." "Oh," said he, raising his voice, "you go too far. Well, I would nominate you even if you were John Calvin himself." I replied, "I do not subscribe to all John Calvin teaches—reprobation, for instance. I go no further than the Seventeenth Article." "Ah, very well," said he. "You are not risking much money, I hope?" I told him that I had none to risk, and that it was not a speculation. He said, "I am glad that you are not risking any money, for you would certainly lose it. I have long looked on that part of


my parish as hopeless. Bring me your chapel book and I will write in it to authorise you to dispense the sacramental alms as you think fit: but it will not be much, I fear." He little thought that the communicants would in a few years become nearly ten times as numerous as they were at his parish church.

1840. The Rev. W. R. Fremantle, rector of Claydon, next took the chapel. The following letter contains a graphic description of the district in which the chapel stands. Mr F. says it is "no exaggeration." Certainly not; for it is as bad, and, in some respects, even worse, at the present time. Mr F. is still affectionately remembered by some of the poor people there, and when he has occasionally preached for me, his coming was always expected with much delight. He was particularly kind to aged Christians, and a few of these still linger in the chapel, and are always glad to hear me mention his name. One old woman, in her eighty-fourth year, said to me a few days since, "Ah! bless him; he was a good man; we all loved him."

"GOLDINGS, HERTFORD.

"MY DEAR BROTHER,—The record of my ministry in West Street is very brief.

"The old pan-tile meeting-house, as the builder called it whom I employed to put it into a thorough




state of repair in 1840, had been closed for some months, the preaching in Irish having come to an end. For the first month or two after I commenced the work the people in the neighbourhood supposed that I preached in Irish, and the congregation consisted of about twelve or twenty persons. It was some time before this prejudice was removed.

“Another objection was the noise and interruption to the service on Sunday morning. The back lodgings in Tower Street were inhabited by musicians, who were employed to entertain the Sabbath-breaking public at Hampton Court and Rosherville, &c., in the steamboats and vans. The little company of worshippers had the benefit of the tuning of old harps and viols making melody with the screams of children and the cries of water-cresses and mackerel in the Seven Dials. This is really no exaggeration. It was very sad work in those days. But we had friends raised up to help us. The family of Mr Bridges, Mr Henry Kingscote, Mr Wyon, Miss Arrowsmith, poor Mr Lusson and his sisters, strengthened our hands, and we had much of the Lord’s presence amongst us. My style of preaching was not popular; but I believe it was faithful, and many old Christians used to come and worship with us. Amongst them was an old gentleman (Mr Hurley) and his wife from Argyle Street, who had been a hearer of Romaines. I asked him one day how he could be satisfied with listening to so young

and inexperienced a teacher as myself. He said, 'I like plain food; and the longer I live, the closer I cleave to the simplicity of the gospel.'

"By degrees our numbers increased, and, on the Sunday evening, I have seen the chapel well filled. But I always felt a sort of discouragement from the locality. Few, if any, of my friends could come regularly to the chapel, and in such a neighbourhood in those days little could be done to penetrate the thick bosses of ungodliness which had gained a sort of settlement in that spot. We had no city missionaries or Scripture readers then.

"Upon my accepting the appointment to Claydon Rectory, the congregation determined to keep together, and to wait upon the Lord until some one was pleased to undertake the charge. This went on for a length of time, a minister being raised up to preach to them from week to week. Mr Ford officiated for a short time, and Lord Kinnaird most kindly and liberally undertook the responsibility of his salary, and, upon Mr Ford's resignation, the chapel passed into other hands. I look back with much pleasure to the days spent in West Street. We had a great deal of brotherly love and unity in the little flock—more than I have ever seen before or since. Many of these dear people have passed from the scene below, and are with Jesus, where we shall meet again far beyond the reach



of the polluted atmosphere of Tower Street and its old rag shops and the noise of Sabbath-breakers.

“I have just jotted down these few recollections, and shall be happy to supply you with more particulars if you wish. The little congregation presented me with a very handsome silver ink-stand, which I have now on my writing table, and I have the names of the donors engrossed on a large vellum sheet bearing still the marks of dear John Bridges’ or my tears upon the day of its presentation.—I am yours very affectionately,

“W. R. FREMANTLE.”

During Mr Fremantle’s pastorate, the first course of those prophetic lectures was delivered which were afterwards for many years continued by Mr Villiers at St George’s, Bloomsbury, and are now carried on by Mr Cadman, at Trinity Church, Marylebone.

1841. The present incumbent of St Peter’s, Chester, was the next pastor of West Street. With great promptness he kindly responded to my appeal for information, as follows:—

“Some time in the year 1841 I was licensed by Bishop Blomfield to succeed Mr Fremantle. At that time I was living at Woodchester, near Stroud, Gloucestershire, and found it so expensive to take usually two long weekly journeys to London and back,

that I abandoned a sphere where I laboured two or three days in each week, and had the comfort of witnessing a steadily-increasing flock. General and Mrs and Miss Latter, and Mr and Mrs Newman of Cockspur Street, were very regular members of my congregation. On the 20th April 1842 I resigned, and on that occasion received a handsome copy of the Holy Scriptures, with the following inscription :

‘ TO THE  
REV. FREDERICK FORD,  
WITH THE AFFECTIONATE REMEMBRANCE OF THE  
CONGREGATION OF WEST STREET CHAPEL.  
*London, 20th April 1842.*

“ FREDERICK FORD,  
M.A., Trin. Coll, Cam.”

The following is an extract from a letter to the Rev. Frederick Ford by Mr Humphries :—

“ Your stipend, I believe, was *nil*, and your expenses were freely met out of your own purse. As to the effect of your ministrations amongst us, I can speak for myself that they were occasions of enjoyment ; being the overflowing of a prayerful and genuine spirit, they caused to cement in the bonds of faith and communion a few poor and unworthy disciples, who for a period of twelve months after you were obliged to leave them, continued, under some temporal discouragements, in prayer and faith to keep alive the spark of mis-

sionary life which had been kindled in the place, until, in God's good providence, a pastor was found to take the oversight of the flock of Christ. This was the general effect of your ministrations. The one broad, grand feature stands out in relief, and must include all minor influences. It was a happy time, because it was a time of waiting upon God in humility, and a time of spiritual blessing, but not of worldly prosperity. I can remember the general tone of the circumstances with much force and favour."

1842. In the spring of 1842 I was surprised by a written call to undertake the ministry of West Street Chapel, signed by Lord Kinnaird and another gentleman, who took the chapel for three years, and, as trustees, offered me the appointment of minister for £200 a year, together with whatever might come from the letting of the seats, after the expenses of the chapel were paid. In order to defray the cost, a subscription was raised, at the head of which appears the name of her most gracious Majesty for £20; other sums are added by the late Archbishops of Canterbury and York, the benevolent Blomfield, Bishop of London, and many of the nobility and gentry, including Lord Kinnaird himself, Marcus Martin, Esq., John Martin, Esq., and others. The whole sum exceeded £400.


I cannot say I felt so grateful as I ought when the appointment was notified to me. I was in ill health,



and anticipated much labour and little pleasure in a sphere so utterly uncongenial with my natural and acquired tastes. I should have preferred an educated congregation and a much more civilised neighbourhood. I saw that this position would afford no opportunity for indulging my literary predilections and love of learning. The preaching suited for such an auditory as I might expect in the Seven Dials would be of the simplest and boldest kind, requiring such physical powers of voice and action as I knew to be impossible for me. But I felt it was of the Lord, and was grateful to those who had proposed me for this ministry, thinking to do God service and me also. It was not long before I had reason to be ashamed of my discontent, and to be thankful that I had resolved, under a sense of duty, to give myself heartily to the work. The spirit in which I set about my work will appear from the following plans, which I immediately put to paper :—

PLANS FOR WEST STREET CHURCH, (D. V.)

*June 1, 1842.*

1. To obtain the directions of all the pew-holders ; call regularly, and catechise the children and servants, except they object.
  2. Late evening service on Wednesdays, at half-past eight.
- 

3. A course of lectures for children in July and December, (four each,) on Thursday mornings, it being holiday time.

4. Course of lectures against Puseyism.

5. If possible, administer the Lord's supper in afternoon or evening.

6. Meetings of female visitors and communicants on Friday morning, in vestry.

7. Meeting of male visitors and communicants on Monday evenings.

8. Bible-class of youths preparatory for the confirmation.

9. Bible-class of girls preparatory for the confirmation.

10. To learn Irish to preach in the afternoons.

11. To permit boxes for collections for *Pastoral Aid, Protestant Association, Servants' Home, Deaf and Dumb*, and some others to be added hereafter, (but no associations, no meetings,) to be put up in the chapel, near the door.

12. A box for the poor.

13. Sermons for *Pastoral Aid, Deaf and Dumb, Female Servants' Home, Protestant Association, Hospital*, blind visiting, district visiting.

14. School children to be permitted, but not directed, to make the responses in the church.

15. No person, without special permission, to be allowed to enter the vestry before or after service.

16. To attend myself every day (but Saturday) at the vestry, from *twelve till one*.

17. The sick and afflicted to be regularly prayed for, but no particulars stated which may distract the minds of the people, and set them thinking of other things beside the prayer.

18. No music after the sermon.

19. To procure a reading-room in connexion with the chapel for young men.

20. To endeavour to get a *dispensary* for the poor of the district.

21. A clothing-club for the school children.

22. To subscribe to some hospital and lying-in-hospital.

23. To see that the chapel be properly swept and cleaned.

24. Omit the sermons on sacrament Sundays, and have in place thereof a short address from the reading-desk ; then a short voluntary ; and then the Lord's supper, (allowed by bishop.)

25. To see that no person be allowed to stand while there are empty seats.

26. To preach generally from the lessons or psalms for the day. Frequent application to children as a class, and to the poor.

27. A course of lectures on the Prayer-Book.

28. Always preach on Wednesday and Thursday

preparatory to the Lord's supper, immediately before ; and allusive, immediately after.

29. To encourage the young persons to take notes of the sermons ; and produce them at the class, or at other times, when visiting their houses.

30. To repress every appearance of singing for a show-off among the children, who shall be *permitted*, but *not* directed to sing, except they seem to be really pious.

31. To conduct all (as the Lord shall enable me) in strict accordance with church discipline, without fear of man, without seeking favour of man, without false modesty, (as if I ought not to *think* for myself ;) "to give *none* offence," except so far as the *truth* may do so. To endeavour after a *meek and kind spirit* in all that is done ; but not a tame, spiritless, insipid manner of proceeding. To join the boldness of Luther with the mildness of Melancthon : in a word, to 'copy Christ.

32. To quote constantly from the Prayer-Book, articles and homilies.

33. To provide seats for the blind, pews if possible.

34. To recommend aged, weak, and sick communicants to come in *after* the morning *service*, and to go away as soon as they have received the elements, if they *wish*.

35. To be guarded in communicating my *intentions*, and my opinion of any one.

36. A pew for the minister.

On some points I afterwards changed my mind ; but most of these rules have been my guide to this day.

It was a great advantage to me that, at my commencement, I had the kind and friendly help of the Hon. and Rev. H. Montague Villiers, at that time rector of St George's, Bloomsbury, and the most popular and successful preacher in London. I had been his curate for about a year. He omitted no opportunity by word or deed of helping me in my arduous undertaking, and never ceased to the time of his lamented death to render me most efficient service in the kindest manner. When he heard I was ill, he visited me on my sick-bed, and told me not to think about my chapel, as he would either preach himself for me, or see that my place in the pulpit was satisfactorily and gratuitously supplied. I am not the only one who can honour his memory with such testimony.

On entering upon my duties at the chapel, I found a congregation of twenty, of whom nineteen were communicants. Among these was Mrs Hawkins, now Mrs Ainsworth, of Kimbolton, whose zeal and industry for the spread of the gospel among the poor of St Giles's demands special notice. She had the courage

to enter even the low public-houses of the neighbourhood, and give tracts to the poor people who were there wasting their time and their money. There were about two thousand persons in the district attached to the chapel. I began to preach in April, but was not strong enough to enter upon the regular duties of the ministry till July. In the interval my lack of service was kindly supplied by Mr Villiers and the Rev. Thomas Watson, at that time minister of St Philip's, Granville Square, and now rector of East Farleigh, Kent. In July I issued the following notice. So late a service at that time was considered unusual; but it has since been pretty generally adopted:—

“EPISCOPAL CHAPEL, WEST STREET, (near St Martin's Lane and Monmouth Street, St Giles's.)—In consequence of keeping open places of business (especially shops) to such late hours, there are many hundreds of persons unable to join in public worship on any other day but Sunday. To meet the wants and wishes of such persons, an evening service will henceforth be held every Wednesday at the above chapel. Service will commence at half-past eight, and conclude before a quarter to ten.

“R. W. DIBDIN, M.A.,  
Minister of the Chapel.

“*July 1, 1842.*”

This notice was followed by the circular appended:—

"TO THE INHABITANTS OF WEST STREET CHAPEL DISTRICT.—My dear Friends,—The trustees of West Street Chapel have appointed a minister with the earnest desire of promoting the present well-being and eternal happiness of those who live in the neighbourhood. They have nominated me to officiate in the chapel. I am glad that my first public address to you is to convey the information that the whole of the south gallery is thrown open for the use of the public without any charge for sittings. I cannot but hope that this evidence of a friendly feeling towards the poorer part of my charge will be acknowledged by them, and that I shall have the pleasure of seeing many of them in regular attendance at the chapel. The services are—on Sundays, at eleven and half-past six; on Wednesdays, at half-past eight. I have fixed the hour so late on Wednesday to meet the circumstances of those who are unable to get away from business earlier. I attend every day, from twelve to one o'clock, in the vestry, to meet such as may wish to consult me for the good of their souls. I am also ready to administer such temporal assistance as the liberality of my flock shall enable me to dispense.—I remain your faithful servant,

"R. W. DIBDIN,  
Minister of West Street Chapel.

"August 3, 1842."

I administered the Lord's supper for the first time on 3d July. There were fifty-six communicants, which was considered a very large number.

I found, on entering into the work of the chapel, that there was an acting committee composed of

Mr Jas. Palmer, tailor.

Mr Humphries.

Mr Murphy, saddler.

Mr Luson, lawyer's clerk.

Mr Cribb, upholsterer.

The wardens were

Mr Jas. Palmer.

Mr Sam. Cole, builder.

Mr Abbot.

Mr R. Sawyer, engraver.

These were all pious and excellent men ; but I dispensed with their services, and contented myself with two wardens, who were sufficient for my plan of conducting the chapel.

While robing in vestry for the sermon, I heard the congregation singing that beautiful hymn of holy Top-lady's, "Rock of Ages," said to have been on the dying lips of the late Prince-Consort. One powerful and melodious voice struck my ear above all the small congregation. On inquiry I found it was that of an



Irish girl, about sixteen years of age, in the school. After sermon I sent for her, and said, "My dear, I heard you singing—

‘Vile I to the fountain fly,  
Wash me, Saviour, or I die.’

Did you mean that? Are you vile? Do you flee to the fountain? What *is* the fountain?" Her beautiful and intelligent face was suffused with blushes. On further questioning, I found she neither understood nor felt the words. I said, "You ought never to tell lies, especially in the worship of God." Next Sunday she was silent. The people missed her sweet voice. Soon after I addressed the school on the sin of attempting to worship God without sincerity. After that a worthy, excellent member of the congregation, called at the vestry, to know whether I had forbidden the children to sing, as she, with some others, much delighted in hearing them. I said I had not forbidden them, if they *meant* what they sang. Since then the singing of the school has given place to the singing of the congregation; and even of these I have often expressed my opinion, from the pulpit, that only communicants ought to join in the praises of God as He does not hear the praises of such as do not believe in and obey His dear Son. I often feel myself unworthy to praise Him. What ought such as neglect the Lord's supper to feel?

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Circumstances led to the resignation of Lord  
1843 Kinnaird, and R. C. L. Bevan, Esq., took his  
place as trustee, when I received the subjoined call to  
continue my ministry in West Street :

“ TO THE REV. R. W. DIBDIN.

“ *August 21, 1843.*

“ Lord Kinnaird having expressed his willingness, in consequence of his prolonged residence in Scotland, to resign the office of trustee for West Street Chapel in favour of one whose presence might enable him to take a more active interest in its affairs, Mr Bevan having kindly consented to co-operate with me, we are anxious to release his Lordship from all future responsibility, and gain your sanction to the proposed arrangement.

“ To that end we severally hope you will accept our renewal of the appointment, and joint guarantee for the payment of your salary—not less than £200 per annum—for the unexpired portion of the three years commencing from Midsummer 1842.

“ We feel how inadequate the sum is as a remuneration for your services ; but we also know, by past experience, that the desire of your heart is ‘ to spend and be spent ’ in your Master’s service. Under this conviction, we cordially invite you ‘ as the messenger of the Lord of hosts,’ a workman that needeth not to

be ashamed 'to continue to reprove, rebuke, and exhort, with all long-suffering and doctrine,' for the sake of Him who has thus far so graciously prospered your work.


" 'Commending you to God, and to the word of His grace,' which alone can make you wise to win poor souls to the most precious Saviour, to alarm the impenitent, comfort the mourners, help the little ones of Christ's flock, and build up the beloved and chosen family in their most holy faith, we beg you to remember us in your prayers, and believe us to be ever yours affectionately in the bonds of the gospel."

In 1843 a clothing fund was established, which to the present time has contributed much to the comfort of the poor. Money is collected and laid out in materials, which are made up by the female communicants not needing such help. Very many days have thus been spent in hard work by those practical Christians. The chief conductors of this labour of love have been Miss Wincot, Mrs West, Miss Chase, (now Mrs Mathison,) and Mrs Cole. I need hardly mention Mrs Dibdin, because she is to be considered as an indefatigable labourer in *every* effort for the welfare of the poor connected with West Street Chapel. The expenditure of her time, energy, thought, and kindness can best be told by the hundreds who will testify to her willingness and ability to assist them.

In this year, while waiting, as usual, to see the people at the chapel, an old man entered, and, looking at a seat near the door, said to me, "I was converted while sitting there fifty years ago. I was but ten years old. I lived in St Martin's Lane. My master had forbidden me to enter this chapel; but seeing a bill announcing that Dr Coke, a famous missionary, was to preach, I ventured to come and hear him. I received the truth under that man, and by the grace of God I continue to this day." Dr Coke was an intimate friend of John Wesley. I was much interested in this old disciple, and invited him to come and see one of my vestry meetings of the communicants, which were held every Wednesday at half-past seven. He did so, and we were much pleased to have him amongst us testifying to the faithfulness and love of Jesus. His name was Edgington; he was a Wesleyan.

1844. I broke a blood-vessel while preaching, and was advised, by my kind friends Dr P. Smith and Dr Latham, to abstain from all ministerial labour, and even from speaking above a whisper. I went to Hastings, and during the month I was there, the whole charge of the chapel was undertaken by Mr Villiers of Bloomsbury, who frequently occupied the pulpit, and took care that it should be efficiently supplied without any expense to me. Such acts of brotherly kindness and zeal for the gospel speak for themselves. He needed

neither my thanks nor my praise. He now knows the value of such services. In his kindness to me he was consistent during the twenty years that I had the pleasure of his friendship. He would often send a little note to me by his faithful man-servant Chapman to ask if he could do anything for the "Bishop of West Street." All who were intimate with him know that he had a playful habit, like Dr S. Johnson, of giving names suitable to people, descriptive of their character or office. Some of them were very whimsical, and he frequently raised a laugh by the sudden substitution of a *sobriquet* for the name of the person spoken of. Were it not intruding too much into private matters, I could give a very amusing list of these curious offsprings of his humour. There was nothing ill-natured, though sometimes a slight touch of just satire, in these names, which he generally used in the presence of the individuals so designated. Seeing the *importance* I always attached to my chapel and district, together with a disposition to "have things my own way," he called my district my "diocese," and me the "Bishop of West Street," with a bantering mock reverence. This designation so amused Bishop Blomfield, himself a wit and very kind-hearted, that he fell into the humour, and more than once spoke of me by that title. When the Rev. R. Bickersteth (now Bishop of Ripon) first came to St Giles's, he gave me this message:—"The Bishop of London presents his compliments to the



Bishop of West Street, and will thank him to bring his confirmants with those of the parish church." On one occasion I accepted Mr Villiers's offer to conduct my Wednesday evening service. Previously to the public worship, I was in the habit of assembling my communicants in the vestry for an hour, where they were at liberty to ask me any question they pleased on religious subjects. Whatever was the reason, the questions that evening, turning chiefly on difficult texts, were more puzzling than usual. It was very diverting to hear his description of his embarrassment on that occasion, and his often-repeated determination never again to expose himself to such a battery. It must be remembered that he was then under thirty years of age, and several of his questioners were old experienced Christians. I have often been at a loss myself at these meetings, though I was considerably the elder both in years and acquaintance with the Holy Scriptures. It is creditable to him, and very pleasing to me, that his elevation to the episcopate made no difference in his conduct. The very last letter I had from him was one of his usual, thoughtful proposals to preach for the expenses of my chapel. I subjoin the letter :

" AUCKLAND CASTLE, BISHOP-AUCKLAND,  
*January 2, 1861.*

" MY DEAR OLD FRIEND,—Your letter and enclosure arrived this morning, but in such a heap of others that

I really could not answer by the same post. I am so glad you sent it. I shall read the address (D.V.) to-night. I am thankful to my dear Dibdin for your prayers. Depend on it I need them; and the assurance that I have those of the great Advocate helps me on in the midst of many a trouble and many an anxiety.

"The work here is manifold more than at Carlisle. The field is more extensive, and the number to whom I speak weekly five or six times as many.

"I am to preach at the Cathedral for the first time next Sunday morning.

"If you had not written to me, you would have been the recipient of a letter from me, for I know your warm heart would sympathise with me when I tell you Henry is turning out as I could wish. He is, I trust, to be ordained as curate to an excellent evangelical clergyman at Bishopwearmouth next month, and then will marry a daughter of Lord John Russell. I believe the marriage is in the Lord, and that she will make an admirable clergyman's wife.

"I run up to London for two days next week, but must be back on Friday—so I cannot look in upon you. But if you would like an evening sermon on May 12, for your expenses, I will book you for that. I expect, if all be well, to be in town then.

"Pray remember us both to Mrs Dibdin.—Your affectionate friend,

"H. M. DUNELM."

Few men were more ready to discover, or more willing to relieve, the wants of others. When some events had rendered it probable that I should be driven from my post in West Street, the moment he heard of it, he called on me to express his sympathy, and to offer me a living which happened just then to be at his disposal. Many of our most efficient parish clergy may ascribe, under God, their present position to his discernment and benevolence. I am not sure that his influence, certainly his good offices, were not felt in much higher quarters.

I was asked to print a sermon on the Trinity. It was meant to prove that essential doctrine from five texts, all relating to the resurrection of Christ :—

Rom. vi. 4 asserts that Christ was raised by the Father.

John ii. 19, that Christ raised Himself.

1 Pet. iii. 18, that Christ was raised by the Spirit.

Acts v. 30, that the “God of our fathers” raised Christ.

Deut. vi. 4, that the God of Israel was ONE Lord.

These texts cannot be reconciled without believing the Father, the Son, and the Holy Ghost to be, severally, God, and that these three are one.

I had read in the papers that Lord Brougham publicly asserted that the doctrine of the Trinity in Unity was “contrary to arithmetic and common sense.” I wrote to him, asking, if he believed the Bible, how he could refute my argument.



I received the subjoined reply :—

“ GRAFTON STREET, *June 25, 1844.*

“ LORD BROUGHAM has received Mr Dibdin’s somewhat singular letter. He has no recollection of having ever in any way spoken upon the doctrine which forms the subject of the sermon for which he has to thank Mr D. But as Mr D. desires him to point out any flaw in his reasoning, and to avow disbelief in the Bible, Lord B. must state very distinctly that he never has seen a more complete failure than Mr D.’s argument.

“ Lord B. will not enter into any controversy with Mr D. ; but he advises him to read the original Greek of one of the passages on which he relies, (1 Pet. iii. 18,) and to say by what possible right he can translate *σὰρξ*, *in the flesh*, and *πνεύματι*, *by the Spirit*, not to mention that the article *τῷ* is an interpolation, and so marked (*τῷ*) in Lord B.’s edition, which he received from an English bishop.”

I sent the following answer :—

“ *June 28, 1844.*

“ MY LORD,—If you did not describe the Trinity in the language I attributed to you, I apologise for my mistake in saying you did. I really believed that I had seen it when I read, shortly after they were pub-

lished, those four truly eloquent volumes of your speeches. Certainly, I have been present several times when it has been quoted without contradiction among literary men as yours.

“Thanking you for your advice, I may assure you that I seldom write, far less seldom print, a sermon without looking at the Greek; and certainly should never do so in a text like 1 Pet. iii. 18, where the argument depended on a right version of the passage.

“You decline controversy, therefore I can only say that your somewhat obvious objections were familiar to me, and, I think, refuted, before you drew my attention to them.

“I should not suppose that the English bishop pledged himself to all the notes in the edition which he gave you. But if he did, his agreement with that note would not necessarily alter my opinion; for I have not thought bishops infallible in Greek any more than in divinity: if I did, (like the Papists,) I must believe contrarily sometimes.

“My chief reason for adhering to our English Bible version in this text is, that I have never seen (nor can imagine) another which will make sense.—I have the honour to be, my Lord, your obedient servant,

“R. W. D.”

The following letter is from the Rev. John Fawcett of Carlisle. I learned, in 1830, from his lips the truth

as it is in Jesus. Having been moral and pharisaically religious from fourteen years of age, I now, in my twenty-fifth year, renounced my trust in my own works for acceptance with God, and my belief in baptismal regeneration, which I had devoutly received as truth from Bishop Mant's most erroneous treatise on baptism. Mr Fawcett to the last took a lively interest in West Street Chapel, as his letter shews. I feel a peculiar pleasure in associating his venerable and beloved name with the scene of my labours. His combined learning, talents, and piety commend his memory to all who love the Lord Jesus Christ in sincerity; and few, if any, were more respected and beloved among the eminent ministers of his long and invaluable life. But to me he was especially dear, as his memory is now. When the present excellent Archbishop of Canterbury was in the see of Chester, he ordained me in 1834. He asked whether I had any particular author whom I would have as a model for my sermons. I said, "Mr Fawcett of Carlisle." His reply was, "You could not have a better." This letter was written after he had read my Life of Edward VI. The "grandchildren" are my converts in West Street. He corresponded with me to the last; in latter years he addressed me, "My dear son," and ended, "Your affectionate father," much to my gratification:

"CARLISLE, *April 13, 1844.*

"MY DEAR SIR,—I should have acknowledged your most kind letter and present immediately on receiving it, but I wished first to read the little book. A most interesting one, indeed, it is.

"An extraordinary youth truly Edward was. Whether it was in judgment to the nation or not that he was taken away so speedily, it was no doubt in mercy to himself. It had been well for the character of Mary had he survived her. She seems really a fine character while under persecution—firm to her principles, and pleading for *toleration* !

"The suppression of Edward's feelings in his journal, which you point out, is truly remarkable. 'This morning the Duke of Somerset had his head cut off on Towerhill.' How cool ! of an uncle, too. If the Duke of Somerset had only had his hat blown off in going over London Bridge, it could not have been noticed more lightly.

"Your very affectionate letter delighted me much ; and I thank you for the honour you have done me in putting up my portrait among worthies whose presence may well make it proud, or, in another point of view, may make it blush. I believe the actual expression denotes the satisfaction with which it finds itself in such good company.

"When I received your letter, I had the prospect of

being in London in June, in which case I should have found you. I think now it will not be ; so give my grandœval blessing to my grandchildren, and believe me yours most affectionately,

“ J. FAWCETT.”

I hung his picture in my vestry, with those of Luther, Melancthon, Calvin, Edward VI., Thomas Scott, Dr Sheppard, Isaac Saunders, Watts Wilkinson, and Sumner, Archbishop of Canterbury. They hang there still. Latimer was stolen by one of my population, a Papist, I believe.

During this year, 1844, a petition, numerously signed by the West Street people, was presented to the House of Commons against Sir Robert Peel's Act for reversing the righteous decree of Vice-Chancellor Shadwell, confirmed by the Chancellor, to dispossess the Socinians, who (under the name of Presbyterians) held, I believe, above two hundred pulpits endowed by Lady Hewley for the promotion of what she rightly considered “sound doctrine.” This, in my opinion, was one of the worst things ever done by Sir Robert Peel.

1845. The following petition to the House of Commons was signed by more than seven hundred persons :

"THE PETITION OF THE MINISTERS, CONGREGATION,  
NEIGHBOURHOOD, AND SUPPORTERS OF WEST  
STREET EPISCOPAL CHAPEL, ST GILES'S, LONDON,

"Humbly sheweth, That they desire the abolition  
of the grant or endowment of the college of May-  
nooth,

"1. Because they believe the doctrines taught there  
are contrary to good morals.

"2. Because they believe the doctrines taught there  
are disloyal."

It was presented by that consistent man and Chris-  
tian statesman, Sir R. H. Inglis. It gives me great  
pleasure to record the kind and consistent interest  
felt by this truly amiable man for me and for my  
ministry during the whole time I had the privilege of  
his acquaintance. He was so good as to offer me an  
Indian chaplaincy of £1400 a year; but I preferred  
remaining at West Street.

1846. Being asked by the venerated Edward  
Bickersteth and the Rev. Haldane Stewart  
to join the Evangelical Alliance, and feeling safe in  
following the example of these holy and experienced  
men, I did so. Part of the plan of this society was to  
gather together communicants of different denomina-  
tions, with their ministers, for devotional exercises. Be-  
fore I joined the Alliance, I had frequently associated

my people with those of a very excellent and worthy brother, the Rev. John Robinson, secretary of the City Mission, then at Wardour Chapel. The number willing to join these demonstrations of Christian love and Protestant evangelical union was too large for my capacious vestry. I contemplated holding these prayer-meetings in my chapel with closed doors. But wishing to do nothing contrary to law, I consulted my friend Mr Villiers of Bloomsbury, and also my revered friend the Rev. John Fawcett. Both agreed in dissuading me, and I followed their advice :

*" CARLISLE, April 20, 1846.*

" MY DEAR SON,—Truly you have set your old father no easy task, the case which you propose to him being quite a novel one.

" I may, however, congratulate you on having so large a number of communicants, and on being on friendly terms with so many denominations. Nor do I see anything unchristian in the kind of union which you contemplate.

" But whether it would accord with your duty as a minister of the Church of England, to turn a church or chapel belonging to the Establishment, and, I suppose, licensed by the bishop, into a kind of conventicle, is another question. No doubt it would be considered extremely irregular, and, if it came to the bishop's ears, might be followed by the withdrawing of the licence.

“I would therefore advise you not to attempt any such thing. And I would dissuade you from it not only for wrath, but for conscience’ sake; for being a member of the Church of England, you are in duty bound to walk orderly, and not in such a way as to give just offence to your diocesan.

“I am much obliged to my fair granddaughter for her kind inquiries, and am thankful to be able to tell her that grandpapa is very well.

“Hoping that the blessing of the Lord will attend all your ministrations, I remain your affectionate father,

“J. FAWCETT.”

Early in 1846 I called at Wotton, to ask Mr Bickersteth’s advice on the following subject:—In the month of February a member of my congregation, who had formerly been an attendant on Haldane Stewart’s ministry at Percy Chapel, sent for me in a state of great dejection. He imagined, as he left West Street Chapel, after hearing a warning from me in a sermon against coming to the Lord’s table in malice with any one, that he heard a loud voice cry, “Your brother’s blood!” He had for some time been at variance with his brother on account of his immoral habits, and even passed him without notice in the streets. He now thought that his brother’s vicious course was greatly owing to himself, because he had not rather invited him than driven him away. They




had been partners; but dissolution was unavoidable, though he now thought he ought not to have separated from him. In truth, all things considered, there seemed little, if anything, to blame in his conduct toward his brother, who seemed to have made it impossible to help him by his wild, dissolute habits. He, however, now felt that his whole conduct towards him had been wrong, and that his profession of religion was mere hypocrisy. I endeavoured to shew him the groundlessness of such desponding thoughts; but he would not allow a word of comfort to suit his case. He was a hypocrite, he said, and I had unmasked him. I saw him several times at short intervals, and with little or no effect in the way of restoring him to peace. His medical attendant said he was mad; but I considered that it was nothing more than a case of religious depression, arising from the temptation of Satan. One Saturday morning, having heard that he had shewn some disposition to commit suicide, I endeavoured to rouse him by argument and scripture. He looked mostly with fixed eyes on the ground. He said, "You know it is written, 'It had been better for them never to have known the way of righteousness.'" "True, I said; but *who* are they? Let me read the whole passage;" which I did, (1 Pet. iii. 20-22.) "Now," I added, "you see this does not apply to your case. *You* have not been 'entangled again in the pollutions of the world.'" "Yes," said he; "but I

have." "Oh no," I replied; "it might apply to people pleasuring on the river in boats on Sunday." "Well, I have done so." I said, "Impossible; for I have seen you regularly twice a day in your place at chapel. You have not been frequenting the theatre?" "Yes, but I have," he replied. His wife was sitting with us, and exclaimed in astonishment, "Why, John, how can you say so? You were never in a theatre in your life." He rejoined, "Ay; but I should have done all these things if I had followed my inclination." Seeing he told absolute lies, and, when detected, explained them by ingenious evasions, it came into my mind in a moment that he was possessed of a devil—a lying spirit. I very calmly asked him, "Dost thou confess that Jesus Christ is come in the flesh?" The moment I said this, the effect was most startling. He stared at me, and manifested great agitation. I was not in the least excited, and seemed instinctively to know what to do. I pointed to him and said, "Thou foul spirit, I command thee in the name of the Lord Jesus Christ to come out of the man." **HE FELL ON THE FLOOR, WRITHING.** I said in a voice of authority, "Kneel." He did so. I besought the Lord to cast the spirit out of him. For some time he had not spoken. But he now cried out in prayer, "Lord, I believe; pardon my unbelief. I confess that Jesus Christ is come in the flesh. Shew me some token that my sins are forgiven. I thank thee for casting the spirit out of me." He

added some other sentences, and I then checked him, and bid him listen while I returned thanks. We then rose from our knees. Never was a greater change in any man's countenance. He came toward me smiling, and had entirely lost that downcast, desponding look which for several weeks I had seen in his face, as he said to me often, "I am damned! I am damned!" I bid him sit quiet for a minute, and said, "When you prayed for a sign that your sins were forgiven, this passage (John iii. 16-18) came to mind, and I will read it to you." When I came to "He that believeth on Him is not condemned," he clasped his hands together, and said, "Blessed be God, I *do* believe." We then rose. I shook hands with him, advised him now to attend to his business as if nothing had happened, and to avoid all excitement. Besides his wife, this remarkable scene was witnessed by an adopted son of six years of age, and a shopman (a Methodist) who was watching through a glass door that led into the shop. His wife followed me and said, "Did you ever see the like? His eyes were twice as big. Do you think it will enter him again?" I answered, "I cannot say; I hope not; but if it does, he will be more dejected than ever, because he is unbelieving after so manifest a miracle."

I learned afterward, that during that afternoon he was cheerful, and employed himself in settling his accounts, which had been neglected for a fortnight.



He took a walk toward evening with his wife. In Piccadilly, just as they reached Apsley House, his wife asked him, "Why did you not answer when Mr Dibdin asked you this morning whether Jesus Christ was come in the flesh? Did you not believe it?" He replied, "Yes; but I could not say so; it would not let me;" and then falling into his former gloomy, downcast look again, he said, "Ah! Mr Dibdin never told the spirit not to enter me again. I am lost! I am lost!" All his depression returned.

On the next Monday morning, she came to tell me this. I asked her what she did. She said she sent for the doctor. I cried, "The doctor! You should have sent for *me*. You saw what the Lord did by me on Saturday. But I will go to him now." She said, "You cannot. He is in an asylum at Kensington; and the doctor has given express orders that he shall see no one without his permission." I went to the place, (with her consent,) accompanied by good Dr Prothero Smith, (then a surgeon only;) but was informed that I was the *last person* who would be allowed to see him. It was considered a case of religious madness; and the presence of his minister, it was thought, would produce very bad effects.

From time to time, his wife came often asking me to pray for him; and on two, if not three, occasions, brought me most wonderful accounts of the people at the asylum describing sudden and great changes for

the better in him, at the very hour when, (unknown to them,) I was beseeching the Lord to rebuke the evil spirit. I often asked her if she would give leave for me to see him, which she would not do, except I gave a positive promise that I would cure him. I said I could promise only to do what the Lord would enable me to do; but my firm belief was, that if I were permitted to see him, the devil would be cast out, not to return.

As many as seven or nine weeks thus passed away. At last she sent, and said her husband was dying, and I might go and see him. I went to him, and found her there, with two keepers. She said, "I wish you had come earlier; we have just had such a dreadful scene. He started up, and cried out, in great terror, 'Lord Jesus, have mercy on me. I am a very wicked man.'" I remarked that prayer for mercy to Jesus, and confession of sin, were not dreadful. She asked, with great earnestness, whether I thought he would be saved. I said, I had believed for some time that he had been a pious man for many years, and thought he *was* saved. She said, "Oh, do you think he is at peace now?" He was lying, apparently insensible, with his face to the wall, and breathing in that peculiar way which men do shortly before death when dying from exhaustion. Indeed, it seemed as if every breath would be his last. His eyes were quite dim.

And one of the two men said, "He will soon be gone ;

he cannot last above an hour." I told her to speak to him, and tell him my name. She did several times; but without the least effect. She asked if I could not raise him now. I said we might ask the Lord; but I feared not. She said she could be happy if she only knew he died in peace. "Well, then," I said, "let us kneel down, and ask the Lord to give a sign, if it be His will, and for His glory." Addressing the men, I said, "If you ever pray, you had better kneel." We all knelt. I then simply besought the Lord, if He saw it for His own glory, and for the dying man's good, to let us have a token that he died in peace. While I was praying, to the amazement of all, he turned his head, and his eye became bright, and he looked at his wife. One of the men cried out, "He is coming to life again!" His wife, too, started up and exclaimed; and I rose from my knees; when he gently fell back into his former position and unconsciousness. I said, "Now I hope you are satisfied; *the Lord has given a sign.*" I looked at my watch; and, having to preach that evening, said I must go, having hardly a minute to spare. She was concerned at this, and wished I could stay till he died. But this might take an hour or more, and I said she ought to be at ease now. She was afraid still he might suffer some terror in the act of dying—perhaps start up again in that dreadful way. "Well," I said, "let us ask that it may not be so." I knelt again, and asked that, if

for God's glory and the man's good, he might *pass peacefully into the unseen world*. As I uttered this petition, he breathed his last! I called her attention to this, and hoped she was satisfied. She hesitated, and I wondered what more could be desired to set her mind at rest as to his safety. She asked to see me alone for a minute. It then turned out, that for some time before his attack he had omitted family prayer, and rather addicted himself to secret drinking,—not exactly being drunken, but, still, taking more than had been his custom,—to keep up his spirits in some pecuniary embarrassments. I said, “You or he should have told me this before. His mysterious case is explained. He had been giving place to the devil, and sorely he has suffered for it. Very much like Job. But, still, I believe he is saved, and have no objection to read the Burial Service over his body.” And I did so.

Mr Bickersteth told me there was no doubt as to its being a case of possession; but advised me not to publish any account of it, as the Church was *not yet ripe* for such statements; and to publish it would injure my character for judgment and prudence. I have a letter from the Duke of Manchester to the same effect, but offering to pay for printing a statement for *private* circulation.

The following wise and excellent letter of the late Duke of Manchester was but one of many proofs which he gave of his brotherly interest in my ministry. A

more really humble and benevolent Christian I have seldom seen. His meek and devout attendance on the ordinances during the many years he frequented West Street Chapel was in keeping with the genuine kindness I received from his private friendship :

*" May 27, 1846.*

" MY DEAR FRIEND,—I should recommend that you prepare your manuscript for the press, and then, before taking your last step, you can give it to one or two friends to decide finally, upon either its publication, or upon its being printed for private circulation only ; or on the propriety of your keeping it back altogether. If the second alternative should be adopted, I would willingly relieve you of the difficulty that might otherwise prevent its adoption.

" Having stated my view on that subject, suffer me to say one word on what may be the danger to yourself in this matter. You have, without doubt, not only witnessed but been engaged in a transaction with spiritual agents. But events of this nature in the present generation are very universally discredited. You therefore are not in the same position that men of God in former times, when engaged in similar events, would be in. Your own experience has forced you over the barrier of opinion ; the opinions of religious people will therefore no longer have the same weight with you in acting as a wholesome check to



your following wholly what may appear to you as legitimate inferences from scriptural statements.

“Now, do not fancy that Satan will be idle with one who has so resolutely invaded his kingdom. But you must expect his temptations to be in the opposite direction from those with which he would ply the sober Christians who are practically doubting his fearful agency, and the power with which Christ intrusts His people to resist him.

“I say these things because I have already witnessed similar circumstances producing such results as I have hinted at as possible ; I therefore state them to my brother, that he may not be ignorant of his devices.—  
Yours most truly, M.”

I cannot resist recording an instance of his amiableness and humility. One Sunday morning he sat, as usual, in the pew of his mother-in-law, Lady Olivia Sparrow ; with him were two ladies of title, and a Church dignitary—in fact, a bishop. During the sermon, I censured the custom of riding to church in hired vehicles, as encouraging Sunday paid-labour ; and added, that a gentleman using his own carriage, though not open to the same objection, (as arrangements might be made to enable the servants to attend worship by coming early,) was objectionable, because it was a frequent cause of remark by the poor people, that “gentry were *too lazy* to walk a mile or even half

a mile to church." His Grace had come in a carriage with his party. After service he was seen to smile and whisper to the excellent dignitary who sat next him; they handed the ladies into the carriage, and walked away arm-in-arm. In the evening these two noblemen walked to the chapel, and attended the service. What an admirable example! It was much noticed by the poor people, from some of whom I heard the whole affair on the following day for the first time. I wish my rebukes were always as well taken and acted upon by some of my brethren in the lower classes. But, indeed, I have generally found more pride and unteachableness among them than among the educated and higher order; especially such as have risen by commendable industry and integrity from inferior stations to a wealthier position in society. Their newly-acquired dignity is watched over with far more sensitiveness than the importance of such as are born-gentry.

This year Bishop Blomfield held a confirmation at St Giles's. There were from thirty to forty clergy, with other officers of the Church, present in the vestry. The Bishop stood in the midst, receiving lists of candidates. Some contained eighty, others sixty; but mine only two. On looking at it, his Lordship said somewhat sharply to me, "You cannot have used proper diligence." Among the many faults laid to my charge, I had never heard or suspected "want of dili-

gence" included, and answered rather sternly, that "I could not get any more: my district is composed chiefly of Irish Papists, Jews, thieves, and prostitutes; and I was not likely to find many sufficiently instructed among *these*." He said, "I do not expect a candidate to know as much as a clergyman." I replied in no good temper, "*I* am responsible for my candidates, and I expect them to answer my questions." The Bishop made no reply. Shortly after, Mr Villiers, who was standing among the clergy, said to me, "What have you been saying to the Bishop?—you looked quite fierce." I explained the matter, and he said he was sorry I had spoken so. On reflection I was sorry too, and wrote to the Bishop a letter owning my fault, and asking his pardon for what must have appeared disrespectful conduct in the presence of his clergy and others. I could the better do this because he knew I neither expected nor should have accepted any preferment. I insert his reply with more pleasure as it shews him in his true character, as a very kind-hearted man, who, whatever were his faults, was immeasurably superior in learning, talent, integrity, and diligence to most of those who have occupied the diocese of London:

"FULHAM, *June 13, 1846.*

"DEAR SIR,—The original letter, of which you have sent me a copy, never found its way to my hands; nor

can I learn that any of my servants received it. If it had reached me, I should long ago have acknowledged it, and thanked you for the very proper and Christian spirit in which you expressed your concern for having answered me in the vestry-room at St Giles's with some degree of sharpness. The impression which it made upon me was quite momentary, and passed away before the service of the day was over.

"*All* stand in need of mutual forbearance and indulgence, and we, the ministers of Christ, of all men are the most bound to exercise it.—I remain, dear Sir, yours faithfully,

"C. J. LONDON.

"The Rev. R. W. Dibdin."

In August this year I married, and am ashamed to say that I experienced—what, I believe, is not an uncommon thing on such occasions—a considerable loss of female unmarried seatholders. Among the many gratifying expressions of good will received at this time, was a handsome pocket Bible from the poor people who attended the free gallery. It was accompanied by the following letter :

"TO OUR MUCH-BELOVED PASTOR.

"SIR,—A small portion of the poor of your flock being desirous of presenting some token of the love and gratitude they bear towards you, feeling the great

interest and attention you take in their spiritual wants and the readiness with which you at all times give them your counsel and advice, have determined to present you with something of the greatest value which lay within their power, the unsearchable riches of Christ, hoping that God the Holy Ghost will bless the contents to your own soul, and that He will bless your meditations therein to our own.—We remain your most obedient, humble servants.”

Just before my marriage, Park Chapel, Chelsea, became vacant by the Rev. Mr Miller being appointed to Birmingham. The owner of the chapel offered it to me, considerably observing that it was £400 a year, (it was afterwards £600,) and that I should need an increase of income for my married state. I, however, declined it, because I thought my manner of preaching not likely to keep the congregation at Park Chapel together; and, what was more important, I did not see how West Street could be carried on if I left it. I had now above two hundred communicants, the greater part converted under my ministry, and I had no desire to leave them. He admitted the truth of all this, and generously said, “We will make West Street £400.” He asked whom I could advise him to appoint for Park Chapel. I recommended the Rev. W. Cadman, curate at Bloomsbury. He said, “I am glad you advise that. I had already fixed upon him; and, indeed,

would rather he had that position than you." I have had other offers of promotion, and one especially very much above what I could ever have expected; but both my choice and duty seemed to decide that I should remain in West Street.

1847. I printed and circulated the subjoined address:

"TO THE FLOCK AND CONGREGATION WHICH MEET IN  
WEST STREET.

"DEAR BRETHREN,—By the mercy of God I am spared to enter upon the sixth year of my pastorate among you. I wish to give praise to the Father of all mercies, while I look back upon the help and blessing He has vouchsafed me while ministering during the last five years. Calling to mind the state of the chapel when I first preached in it, and looking at it now, I cannot but say, 'What hath God wrought!'

"Some of you can remember that at one time we thought it a cause for rejoicing because the congregation on one Sunday was more than a hundred; and now we think it not a large number if more than two hundred be present at the Wednesday evening service. Very shortly before I was appointed pastor, the number of persons at the Lord's supper was observed to be nineteen, and since then the average for the year has been above one hundred and fifty. I have reason to

bless God that most of these are not gathered from the flocks of other pastors, but, through grace, have been called into the Church of Jesus Christ by the ministry of the word in West Street, during the last five years. Among these, a large proportion consists of those beloved brothers and sisters whom our gracious Lord has been pleased to call in the days of their youth, and who form so interesting a part of our happy meetings around the table of our dear Lord. May He cause them to increase, like Himself when young, in wisdom as well as in stature, and add to their number daily !

“There is the greater cause to bless the Lord for the comparatively flourishing state of the church in West Street, because the disadvantages arising from the situation of the chapel are so many. The wretched and degraded character of the people around it, though much improved by the blessing of God upon our labours, is yet such as to make coming to divine worship often unpleasant, and sometimes even painful. With the help of Mr Palmer, my faithful and able Scripture-reader, as well as the occasional aid of some of the flock, I have tried to alter for the better both the spiritual and temporal state of the poor around the chapel, taking care to obey the Word of God in doing good ‘specially unto them that are of the household of the faith.’

“I am sorry that I have not had larger means of

usefulness for this end. The alms gathered at the Lord's supper have fallen very far below the calls made upon me for relief, and unless I had been helped by gifts from friends of the chapel, my means of temporal relief would have been very much smaller. I have also been enabled to add to them from other sources not connected with the chapel or congregation. Altogether I have been greatly crippled in my attempts to better the state of the poor through want of means.

It has not been my way to urge personally upon my rich hearers (who have not been few) to give me money for the poor. They have had both from the pulpit, and in coming through the streets near the chapel, enough, and more than enough, to shew them what they ought to do; and if any have failed to *see*, or if they have seen, to *do* their duty, the guilt lies upon them, and they are greater losers than the poor: for he who fails in his duty to his poorer brethren hurts himself more than them.

"Besides the Sunday-school for boys and girls, there are three classes on Sunday afternoon for young persons who are getting above the age of children.

"1. For youths and young men, at my house.

"2. For young women, under the care of Mr Cæsar, in the chapel.

"3. For girls, under the care of Miss Wolmsley, in the vestry.

"A number of benevolent persons have made a



clothing society, the good of which has been strongly felt by the poor for three winters past. This is, perhaps, not generally known ; if it were, I hope it would be better supported.

“I desire for such of you as know the Lord, that you may ‘grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,’ and for such of you as do not know the Lord, I pray that you may ‘be born again,’ and therefore saved with the rest of the Church of Christ.—Believe me, your affectionate pastor and faithful servant,

“R. W. DIBDIN.

“*July 1847.*”


In 1846, I began the sermon preached in the last hour of the year. Several have traced their saving knowledge of Christ to those sermons, which have been continued ever since. I adopted this custom in imitation of the Rev. Thomas Mortimer. On seeing the bill headed “Last Night of the Old Year,” he said, “You should say the last hour ;” and I did so ever after.

I was hastening home one day, and, as I passed the corner of a low street in St Giles’s, it struck me that a good man and his wife dwelt there. I felt inclined to call on them ; but, looking at my watch, saw I should not have time to meet a pressing engagement if I did call. I passed on. But still I thought, I have never called on them ; I think I will, just for a

minute, as I am so near. I hesitated a minute or so, and at length ran up the stairs to their room. I knocked gently at the room door. No reply. I quietly opened the door. All was quiet. I looked in and saw the wife alone, on her knees. I closed the door softly, and then knocked loudly. She opened the door. I said, "Where are your children, Mrs —?" She was confused, and said they were playing in the street. I expressed my surprise. "Where is your husband?—at work?" She said with some hesitation, "He is gone to look for work." The fact proved to be that neither she, nor her husband, nor her children, had taken food since the previous mid-day, and the reason the children were allowed to play in the street was that, with their buoyant spirits, they could more easily wait while their parents were seeking bread for them. Her husband was seeking it by asking for work; she upon her knees—for, just before I entered, she was asking the Lord to send them help. I gently reproved her for not coming to me. She replied, (as, to their honour, many poor saints have before and since replied,) "Sir, I knew you had so many to help, and you have so lately assisted us, that I did not like to come to you." I said, as I always do in such cases, "You know I am the Lord's steward for the poor of my flock, and you ought to have come; if I could not give you money, I could at least *pray with you* for

His help: but I never am without *some* means in cases such as this." I gave her far more than she expected, and commended her faith, and shewed her how the Lord had brought me, almost against my will, to relieve her. It would be hard to persuade me that cases like this do not prove that there is a SPECIAL PROVIDENCE for God's dear children; the more so, as I have known many instances equally striking.

During the time of the cholera in London, a poor woman, whose husband had long been in a decline, came to tell me he was dead, adding she had put his name on the list. I asked, "What list?" She said, "The cholera." "Oh, indeed! Did he suffer much at the last?" "No, sir; he sank till he died gently in a sort of sleep." "But had he no violent pains or convulsions?" "Oh dear no!" "Did the doctor say he died of cholera?" "No, sir; it was a wasting away." "Then why did you put his name on the list?" "Well," she said, "I wished to pay him every respect, poor dear!" I did not pursue the matter further, but left her under the impression, which seemed to comfort her, that in some way she had honoured her departed husband by putting his name among those who had died from cholera. This is one of many cases of misapprehension with which, were the publication desirable, I could fill some not unamusing pages.



1848. *April 9, 10,* we had special prayer-meetings that the Lord would avert the dreaded evils feared from the Chartists and other revolutionary persons. The like was very generally done by ministers throughout the metropolis. I have always believed the quiet way in which that crisis passed over was a direct answer to the prayers of God's people. The Duke of Wellington and the Government no doubt acted well and wisely; but I consider that the 10th of April would have turned out very differently notwithstanding, but for the prayers of the saints. It was sad to contrast the alarmed and alarming tone of the *Times* before that fearful day, (when the present Emperor of France paraded as a special constable before Whitehall,) and its arrogant boasting and swagger after the danger was past.

1850. The year of the "Papal aggression," I preached the following course of lectures on four successive Fridays in December: "Popery not Christianity;" "Mariolatry Idolatrous;" "Auricular Confession Unscriptural and Immoral;" "Jesuitism, Disloyal, Dishonest, and Infidel." These lectures were afterwards printed at the request, and at the expense of Mr Robert Johnstone, who, with his excellent sister, for ten years, formed a valuable part of the congregation. The title of the book was, "Eng-

land Warned and Counsell'd." I prefixed the following letter :

"TO THE REV. ROBERT DIXON, D.D., PRINCIPAL OF  
KING WILLIAM'S COLLEGE, ISLE OF MAN.

"MY VERY DEAR FRIEND,—It is the remark of our early favourite, Dr Johnson, 'Nature has provided that an old friend cannot easily be lost.' You and I, after an unbroken affection of forty years, can understand this. Very early childhood, youth, and manhood, have successively carried us together in friendship, through school and college, tutorship, and the ministry. We have each of us a young family, and may be naturally supposed to look on the affairs of the present day with the feelings peculiar to English Protestant parents. The present work, which I inscribe to you, is intended (if God will) to strengthen the resistance made to Popish aggression.

"Very much, for good or evil, seems to me to depend on what Parliament will do in the approaching session. I believe, if Protestant truth be fearlessly maintained, and Popery denounced, God will bless this empire, and the reign of Queen Victoria be among the brightest in the history of England ; but if they truckle, temporise, and compromise, I believe the God of nations will smite us so as that all the world will be able to read in our national disasters, that it is an 'evil and a bitter thing' that, as a people, we have fallen away

from the faith professed by our forefathers. The position of this nation is like that of no other that is, or ever was. At the Reformation, the sovereign and the people bound themselves, after the manner of the Jewish national covenant, to maintain God's true religion. Whether *called* or not to establish the Protestant religion by law, it is plain that this United Kingdom *has done* so. When made, it is clear that the vow was binding. If anything like national countenance of Popery be permitted, (in Ireland, for instance,) I believe God will avenge it, as an insult to Himself. It is true, alas ! that, *in principle*, something of this kind has been done already. The changing of the annual grant of £9000 to Maynooth into an endowment of £30,000 per annum, was a virtual abandonment of all Protestant principle, and a violation of the national compact with God ; but the people at large did not so understand it. Very plausible evasions were found for that proceeding, conducted, as it was, under the peculiar genius of Sir Robert Peel ; and God, therefore, did not cast us off altogether, and give us up to destruction. Some intimation—plain intimation, as I believe—of His displeasure soon followed that lamentable act.

“ But if there be now anything like an open attempt on the part of the State to come to terms with Popery, or some *secret understanding* acted on,—that Ireland, for instance, shall be handed over to the religious go-

vernment of the Pope,—then I do not hesitate to declare my firm conviction that England, and all the world, will soon know that ‘there is a God that judgeth the earth.’ Never, I believe, for the last three hundred years, has this kingdom been placed in a more critical position than now. You will pray, with me, that God will give our ‘senators wisdom,’ and enable them to act as ‘men of understanding of the times.’

“The flippant, off-hand manner in which many fling aside such solemn warnings, rather adds proof that there is need for them, than disproves the asserted danger. On a point like this, what is the *value* of the opinions of men who know very little either of God or of the Bible? I would not be understood as decrying the talents and attainments of many of our statesmen and lawgivers. I am neither so senseless as not to perceive, nor so uncandid as to deny, their great abilities; but it is clear that no man’s wisdom will enable him to give a judgment on a subject which he has never studied, and cannot understand. How God *will* deal, or is *likely* to deal, with nations, will be better known by those who seek and obtain that knowledge from God himself. Much prayer, diligent study of the Bible, and an openly professed desire to promote the power of Jesus Christ on earth, are the most probable means to qualify men for legislating on such questions as Popery. Free Trade, and other such matters, may, I presume, be safely left to the worldly

wisdom of men to settle. But to make the question between Popery and Protestantism a mere question of expediency, argues a want of that 'wisdom which cometh from above.' To have no religious reference to God in such a matter, and to treat it as altogether subordinate to what any man pleases to frame for himself as the model of civil liberty, is to do that which can only be consistently done by an infidel. Without denying their *good intentions*,—which as often lead wrong as right,—let me ask what is the *principle* involved in the suggestions of those who would have Ireland *pacified* by aiding the establishment of Popery, while England and Scotland are ruled over by the *same* sovereign as nationally Protestant? The two Churches excommunicate each other. The Protestant and the Papist both declare that their two religions are eternally and utterly opposed to each other. **THE STATE CANNOT AGREE WITH BOTH.** To encourage both, then, is practically to believe neither.

“And now I approach a *difficult subject*. But now is the time to speak of it. A month hence it may be too late. When any attempt on the part of authority has been made to refuse unreasonable concessions to the Tractarians, or to interfere with their Popish doings, that singularly-sagacious sect has raised a *threat of seceding*, which has certainly served their purpose very well. It has awed their superiors, whose inaction has emboldened them to go forward.



“Now the pious clergy have never acted in this way. Till of late, they have had *far more* to complain of in every way than the Tractarians, who are so sensitively alive to any interference. It would not be difficult to prove that very many faithful, hard-working men have suffered neglect, rebuke, and even persecution, *only* because they believed and preached the doctrines of the Prayer-book. In truth, such cases are far from being few in the present day. But what, under such treatment, have they done? Have they bearded the authorities, defied their bishops, and raised congregational or parochial rebellions against them? Have they made use of titled and aristocratic followers to intimidate their bishops? Have they endeavoured to overawe them with ostentatious boasts of their superior learning and piety? The Tractarians have done all this, and worse than this; but the clergy I speak of have never done so.

“They have preserved a firm, respectful silence; and, when allowed to preach and labour in peace and poverty, have, for the most part, been content to purchase toleration by the sacrifice of what worldly men consider the most valuable part of the Church—its endowments.

“I have said that there is a great improvement in later years. I suspect that very improvement has tended to accelerate the Tractarian activity of the present day. The Tractarians do not conceal their

hatred of evangelical clergymen, and have an exquisite perspicacity in discerning whence danger to their system may be apprehended. No doubt, a pious evangelical clergyman is the opponent they fear more than all others put together.

“But whatever may be the forbearance and submission of evangelical men, it is but right to *forewarn* those whom it most concerns to consider it, that a false step as regards Popery just now may be followed by very sudden and very serious results. I mean that the evangelical clergy—some, at least, of the most active and useful of them—may find themselves *compelled* to do what they have never *threatened* to do, because they never wished it, nor wish it now.

“What I mean is this: Our beloved Queen is now cheerfully and thankfully acknowledged by them as temporal head of the Established Church of England and Ireland. They have no sympathy with those disloyal and dishonest men who question her rights. *But how would it be possible for conscientious English clergymen to continue in a Protestant establishment, the head of which was ALSO establishing Popery in another part of her kingdom?* No doubt some would find a way honestly to escape the difficulty, and think it their duty to remain at their posts. But others, I fear, would find the difficulty insuperable. I think I should myself.

“In that case the evil of secession, if it were con-

siderable, would be far more dangerous to the Established Church than that of such as go over to Popery. Such men do not strengthen the Church of England while they are in it. Their influence is principally confined to the higher orders of society ; the people, *as a body*, have no sympathy with them. Of course a certain number of poor are attracted to their churches by the custom of giving very liberal alms, and others, perhaps, by the love of music and pomp. But the people of England, *generally*, look on their proceedings with indifference or dislike. It is not so with evangelical preachers. The common people hear them gladly. Experience proves that very moderate gifts for pulpit ministrations will enable a zealous clergyman to draw together very large congregations. You have seen, with your own eyes, more poor people gathered together in West Street Chapel on an ordinary Sunday evening, than I believe would find seats in St Barnabas Church, if the accommodation therein were much greater than it is. They often speak of their 'poor;' but boasting and misrepresentation are parts of the Tractarian system. I have very frequently attended the boasted daily services at several of these Tractarian churches, and have almost invariably found the attendance small, and that of the poor the minority. It is mere fanaticism to talk, as some do, of 'recovering the heathen masses of the ungodly poor to the Church' by such a fashion of religion as the Tractarian.

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“ When Tractarian clergy go over to Rome, though they may draw a lord or a baronet and a few gentry with them, their influence in the way of secession is absolutely insignificant, when compared with the probable effects of the secession of any considerable number of the evangelical clergy.

“ This is the point which our rulers, if they really wish the permanency of the Established Church, should carefully ponder. Men like myself may seem, and no doubt *are*, in many respects, of very little importance when weighed against such aristocratic agitators as Dr Pusey, Mr Bennett, and Archdeacon Manning. Statesmen and bishops may think it a trifling thing to alienate and disgust less distinguished men, and deem it prudence to conciliate those who generally possess so much of wealth and place in the Church. Events will open their eyes. Many persons seem very inconsiderable as friends, who prove very formidable when forced into antagonism. This, I doubt not, will be the case in instances where it is little expected. Combined forces keep the planets in their places. The inverting of a small force might throw them out of their orbits. The Church has many enemies : it cannot afford to make more ; especially such as would prove energetic, zealous, and popular opponents.

“ For my own part, I have never yet received anything from the endowments of the Church, though I have not wanted opportunities of doing so ; nor do I

ever intend. I am content to occupy my position as a clergyman, so long as I can conscientiously assent to all that my connexion with the Church requires me to sanction. But a change might drive me not only to dissent, but to resist ; and I feel sure that I am not alone in that apprehension. I hint the *possibility* of such things, in order to *prevent* them.

“ I think the history of the Free Church of Scotland ought to shew our rulers that the conscientious doings of Protestants are very different from the scrupulous tactics of Tractarians, both in their principles and in their effects.

“ And now, my early friend, I feel that, inscribing my book to you, a scholar and a literary man, I must say something *deprecatory* as to the style in which it is written. Ordinary readers are easily satisfied on such points, and, for the most part, have neither taste nor learning enough to detect literary error or appreciate literary excellence. Such, however, is not the case with an accomplished and critical reader like yourself. To meet my wish in inscribing a volume to *you*, every word would be weighed and every sentence carefully constructed. All would be written with the remembrance of those classical models, which in our youth we studied together, before my mind. But the truth is, these lectures have not been *written* by me at all. After I had delivered the first, an excellent member of my congregation asked me not to let them pass

away, but suffer them to be printed. I objected that my many and laborious duties left me neither time nor strength to prepare them for the press. He said a shorthand writer should be procured to write them *totidem verbis* as delivered. I knew nothing, but an author's vanity, which could prompt me to decline this. No man, that a scholar thinks worth reading, ever spoke as he wrote. I felt that it was not *I*, but the truth I advocated, which was to be considered: my consent was therefore given. Your correct taste and searching eye will at once discover the imperfections attendant on hurried corrections of reported, unwritten addresses. I believe, however, that your Christian heart will triumph over your intellectual head, and that, generally, you will be more disposed to rejoice in the truths than find fault with the defects of my volume.

"Coming upon you, as these printed pages of dedication will, perfectly unexpected, it is needless to say that I do not consider you pledged to every statement I make. With the essential truth and general tendency of the volume I am certain you agree.

"I conclude by expressing my wish that all colleges in our beloved Queen's dominions were presided over by men who, like yourself, add to scholastic attainments that Christian consistency of doctrine and practice which is most likely to secure the training up of our

youth in the paths of loyalty, usefulness, and piety. Believe me ever your affectionate friend,

“R. W. DIBDIN.”

Sir Robert Harry Inglis wrote me word that he highly approved of this letter.

1851. For several years West Street carried on an association in connexion with the Bible Society. But in 1848, owing to some objections as to the amount of payment given to the women who worked for the bookbinders of the Society, all the principal members of the West Street Committee resolved (not altogether with my approval) to secede; and I thought it best to establish an independent society of our own. The officers of the old association were as follow: Rev. R. W. Dibdin, M.A., President; Mr A. Cribb, 8 Rathbone Place, Oxford Street, Minute Secretary; Mr Cæsar, Somerset Street, Strand, Cash Secretary; Mr H. Hummell, 6 Old Bond Street, Bible Secretary; Committee: Mr Burfield, Mr Draper, Mr Gonner, Mr Hilhouse, Mr Offley, Mr Palmer, Mr Sampson, Mr Sydenham, Mr L. H. Tonna, Mr W. Way.

Our ~~new~~ society was conducted by the under-named: Rev. R. W. Dibdin, M.A., President; Mr A. Cribb, 17 King Street, Covent Garden, Minute Secretary; Mr Cæsar, Somerset Street, Strand, Cash

Secretary ; Mr C. Offley, 24 Henrietta Street, Covent Garden, Bible Secretary ; Committee : Mr Burden, Mr Cole, Mr Draper, Mr Gonner, Mr Gwatkin, Mr Houghton, Mr H. Hummel, Mr Neale, Mr Palmer, Mr Tonna, Mr Way.

Previously, we paid annually our money gathered to the British and Foreign Bible Society. Now, we bought our Bibles, and made grants to different societies, and in what way the committee pleased. The sensible and pious "Reports" were written every year by my excellent fellow-labourer, Mr Palmer.

This year, the Rev. Robert Bickersteth was appointed to St Giles's parish. At that time I had about four hundred communicants. His faithful preaching and pastoral labours reduced the number more than a hundred in a year or two. This, and other facts I have collected, convince me that proprietary chapels will generally decline when there is faithful Evangelical teaching in the parish churches where those chapels are situated. A considerable reduction of my numbers also took place when Rev. Mr Hutton came to St Paul's, Covent Garden.

In this year I buried Mrs Rowlands, an aged pilgrim. She was converted young under John Wesley. When her age and weakness suffered her no longer to work for her bread, she resolved to enter the workhouse. Previously, she used to bring me her little subscriptions of 2s. 6d. or 1s. 6d. for the Bible Society and



other good objects. When some one told her she never would endure the society of the workhouse paupers, and to be cut off from the ministry she had so long enjoyed, she replied, "The Lord will be present with me *there* as well as anywhere else." However, she found the "filthy conversation of the wicked" too much for her; and afterwards means were taken to restore her to her happy garret in Drury Lane. She was buried on Sunday afternoon in St Giles's Church-yard. I mentioned, incidentally, in my address before the Lord's supper, that there was one who had often assembled with us at the table who was now in a happier state, and that I should that day commit her body to the ground in "sure and certain hope." Great was my surprise, when I entered St Giles's Church, to find a congregation of 200 of my communicants. Mr Bickersteth was in amazement also; and when I explained the matter, he attended the service, and I think his two curates also. It was one of the most impressive sights I ever witnessed, to see a pauper thus honoured in her death by four clergymen and so large a number of the Lord's people. The responses at the grave, which were led by that eminently holy and benevolent man, Mr L. H. J. Tonna, gave a power to the service such as I never heard either before or since.

Died, Mr T—— B——, in the full assurance of faith, and rejoicing in hope. For some years after his

marriage he neglected Sabbath worship. He was induced to attend West Street Chapel by his married sister, and his wife accompanied him thither. Being of a frank and honest disposition, he thought the preacher "an honest man," and commended his sermons as "sensible and intelligible;" but he thought it sufficient to attend in the morning, and devote the rest of the day to pleasure. His wife, one Sunday on their way to chapel, disputed this theory. Their argument ended by his making some remark as he put his foot on the step to enter the chapel. The sermon was on Sabbath-breaking. I noticed excuses for not keeping the Sabbath holy; and observed, "People may say"—using the identical words he had uttered, and refuted them. His first impression was that his wife had told me what he said; but a moment's reflection shewed him that was impossible. Instead of going that evening, as he had intended, on some pleasure trip, he came again to chapel, and attended regularly ever after twice a-day, and, when he could do so, on the Wednesday also. In due time he attended the Lord's supper. For five or six years he was one of the most consistent members of West Street. Many very delightful meetings I had with him for prayer and conversation. He fell into a consumption, and lingered many months in his sick-room. He took much pleasure in reading the New Testament in the French version, and was slightly acquainted with the Greek original. It was quite re-

freshing to visit him. I generally gave him a recapitulation of the sermons I had preached on the previous Sunday or Wednesday. I have seldom seen any who delighted more in hearing of Jesus. His love for Him was very evident. His anxiety that all who belonged to him might know the Lord was very great. On his death-bed, when speaking was sometimes difficult, he would often briefly express his entire dependence on Christ, by saying, "All in another—all in another." A Socinian had expressed a wish to marry a near and much-loved kinswoman. He earnestly dissuaded her from listening to such a proposal, shewing that the denial of the Godhead of Christ and His vicarious sacrifice was infidelity; and finished by saying in a loud voice, "Do not have him—his is the devil's religion." I do not know that his dissuasion was needed; but she, with some difficulty, got rid of her importunate suitor.

Mrs Crane died. She had been converted in West Street about 1848. Observing her admirable good sense, kindness of heart, and diligent activity in trying to do good, I proposed, in 1859, to her that she should visit in the district, and I would give her the small payment of 15s. a-week, which I afterwards raised to £1. She had but one fault: she *would* labour far more than I wished. She had a young family; her husband was a working man. With that wonderful generosity which I have often seen among the poor, she adopted

two orphan children, whose parents were suddenly cut off by their own open vice. I do not know that I ever saw her equal for self-denying, devoted effort for the good of others. The young, the old, the sick, the needy, the profligate,—all called forth the compassion of her affectionate heart. She was very considerate. One one occasion I gently chided her for not coming to our weekly prayer for a blessing upon her labours. She said with much feeling, “Sir, I have no greater comfort on earth than to hear your prayers and Mr Palmer’s; but I thought you looked so pale and fagged, I did not like to trouble you.” A thoughtful mind will gather from this the nobleness of her character. She had never attained full assurance of salvation. But in her dying illness, which lasted a month, she assured me that all her doubts were gone, and that words could not describe the happiness she felt in her dear Lord and Saviour. It was a great grief to me that I was not able to commit her body to the ground, as I should have done, in sure and certain hope of her resurrection to eternal life. Her husband is a member of our communion, and her eldest son treads in her steps.

1854. Our branch of the London Aged Christians’ Society was formed. I had promised Mr Newman, in 1849, that I would preach a sermon for this blessed society. One morning two respectable tradesmen waited on me, with a request that I would

preach for the Aged Pilgrims' Society. I said I had already promised to do so. They were glad to hear this. The day was fixed for 20th January 1850. The sermon was preached, and a collection made of nearly £50. On a subsequent day, Mr Newman expressed to me his surprise at my preaching this sermon. I said, "Why did you ask me then?" He said, "It was for the Aged Christians', not for the Aged Pilgrims', that I asked you to preach." "Are they not the same then?" It appeared that there were two societies for the same object! I owned my mistake; and, in December 1850, preached for the Aged Christians', and got above £30. In the year 1854, I preached again for the Aged Christians' Society; and said I thought young Christians could not be more gracefully employed than in helping to maintain aged Christians, and appealed to my younger communicants to form a committee to gather money for this object. I was much delighted to receive nearly a hundred names of both sexes of my dear young people. I invited them all to tea at my house. I proposed that each should take a card, and assemble that day three months at my house again, and bring what they had collected. From that time my quarterly tea-party, which is also a devotional meeting, has been continued; and, in the course of eight years, we gathered, on an average, £97, 10s. a-year. Our committee, finding that the election of our West Street aged Christians as recipi-

ents of the society's aid was rather slow, arranged that they should first be assisted out of our collection, before we paid anything to the parent society. Thus several of our poor old saints were at once assisted with 2s. 6d. a-week.

1855. Circumstances led to the involuntary abandonment of the chapel by the trustee, and, of course, my fixed income of £400 came to an end. Entirely unknown to me, my late beloved friend and brother-in-law, Mr Tonna, with his usual energetic kindness and masterly skill, set about getting me an income. Great was my delight and astonishment when the first announcement of this affair was made to me, in the form of a purse of £75. For a long time I was kept in perfect ignorance of all the proceedings, and still have nothing to do with them, except to receive the money. Not even an acknowledgment is requested, nor have I ever openly thanked the dear people. I DO SO NOW. The following statement (by good Mr Tonna himself, I believe) will best explain this matter :

“WEST STREET EPISCOPAL CHAPEL AUXILIARY FUND.

“In the month of October 1855, the congregation of West Street Episcopal Chapel were privately invited by one of the members, unknown to the minister, to meet and consider the peculiar circumstances under

which the chapel was then placed, and to devise means to insure, under God's blessing, the continuance of public worship in that benighted neighbourhood, under its present faithful and energetic ministry.

"A numerous meeting was held on the 20th of October, when it was resolved that, as the revenue of the chapel from the pew-rents was wholly inadequate to the expenses of public worship, a fund should be formed, to be called the 'West Street Chapel Auxiliary Fund.'

"Those who were willing to assist in this work, including nearly all the seatholders, took numbered collecting cards, undertaking to collect upon each card not less than one guinea. It was understood that the money so collected was to be obtained, not from the congregation, but from other friends, who would be willing to contribute to the maintenance of the chapel as they would to a missionary work. It was also resolved that the sums collected at their first meeting should be presented as a purse, at the approaching Christmas, (1855,) to their beloved pastor.

"Quarterly meetings have since been held to receive the sums collected. A portion of time at each of these meetings is devoted to reading the Word of God, and, with praise for past mercies, to prayer for a continued blessing on pastor and people, and for the outpouring of God's Holy Spirit upon the surrounding neighbourhood.

“These meetings will be continued, God permitting, during 1857. The following statement will shew how greatly God has blessed and owned this humble effort :

Dr.	WEST STREET AUXILIARY FUND.			Cr.
1856.	£	s.	d.	1855. £ s. d.
First quarter's collections, including money for a Christmas purse, . . .	153	7	8	Purse presented to the pastor on Christmas-day, . . . . 75 0 0
Second quarter's coll.,	46	6	11	1856. Lady-day offering, . . 50 0 0
Third „ „	57	19	3	Midsummer „ . . 50 0 0
Fourth „ „	81	14	9	Michaelmas „ . . 50 0 0
				Christmas „ . . 110 0 0
				Paid for stationery, postage, and printing, . . . . 3 14 0
				Balance in hand . . 0 14 7
	339	8	7	339 8 7

Every wise and liberal heart will feel the right and elevated standard here reached. It is, indeed, no more than right to disclaim any attempt to *patronise* their minister, or give him *charity*,—for, indeed, I would not accept their aid on these terms,—but it is seldom, in matters of this sort, that the donors escape that snare of self-importance which too often accompanies such affairs, and destroys that feeling of respect and subordination which is indispensable for the profiting by the labours of him who is “over them in the Lord.” It is a gratifying proof of the soundness and success



of my teaching, that my people have been able to pass through so trying a process without injury, but have always shewn they knew what was due to my office. The facts already recorded, and others which I am not at liberty to mention, abundantly justify the statements made as to its not being my worldly interest which has kept me, or keeps me now, at West Street Chapel.

The subjoined admirable report shews to the greatest advantage the spirit in which the fund is raised. Perhaps I may be pardoned, if I declare my doubt whether any voluntary support to a pastor's work ever surpassed this generous, scriptural, and enlightened work of love :

“ ‘God is a God of grace in providence.’— ‘Truth is better than anything.’ ”

“SIXTH ANNUAL REPORT OF THE WEST STREET  
EPISCOPAL CHAPEL AUXILIARY FUND—1861.

“The past year has signally proved the truth of the above words, so often heard by those who are privileged to attend the ministry of West Street Chapel ! It has been a year of considerable trial and difficulty, and yet this little quiet work is permitted to proceed.

“Before entering upon the proceedings of 1861, to prevent misapprehension, it should be understood that the keeping open of West Street Chapel is *in no other sense* a favour to the Rev. R. W. Dibdin, than that it enables him to carry on a work of love in a very de-

graded neighbourhood, peopled by Jews, Papists, and sinners of the vilest kind of both sexes. It also ministers to the happiness of a large number of communicants, principally of the poorer class: otherwise, the congregation are aware that the remaining in West Street is far from being an advantage to their beloved pastor; as it is well known that he has many times refused permanent and far more lucrative spheres of duty than West Street Chapel is ever likely to become, and they are conscious that, at any time, he could exchange his present scene of labour for one far more worthy of his abilities. But love of the work and people has induced him to continue in a somewhat obscure position, whilst they observe that many of his younger, though not more successful brethren, have mounted to the highest and more profitable posts in the Church.

“Therefore they who solicit, and they who give towards this truly missionary work, should remember that it is *not* the pastor, but the *people* and *neighbourhood*, who claim help at their hands.

“Wishing to tread in the self-denying footsteps of their pastor, the loving and grateful people of West Street are thankful to say that it has pleased the Lord still to own and prosper their endeavour to supply a **PART** of the great deficiency in the proceeds of the chapel. Since the Auxiliary Fund was established, the increased and untiring exertions of the pastor have

been manifested, not only by preaching in the open air to the wretched outcasts of St Giles's, but also, amongst other things, in his having appropriated all the galleries as free sittings, for the use of those among the working-classes who are glad to avail themselves of an opportunity to hear the gospel preached 'without money and without price.' This work, carried on in one of the most degraded parts of London, calls for continued support from those who, having themselves received the truth, desire to strengthen the hands of those who are 'instant' in their endeavours to make it known, in all its purity, to perishing sinners.

"The following statement will shew that God has blessed and owned this humble effort during another year :

<i>Dr.</i>	WEST STREET AUXILIARY FUND.						<i>Cr.</i>
1861.	£	s.	d.	1861.	£	s.	d.
First quarter's coll., .	52	3	3	Lady-day offering, . .	50	0	0
Second „ „ .	47	14	6	Midsummer „ . .	50	0	0
Third „ „ .	38	14	0	Michaelmas „ . .	50	0	0
Fourth „ „ .	74	19	7	Christmas „ . .	62	10	4
				Printing, . . . .	1	1	0
	213	11	4		213	11	4

The following anecdote in connexion with this subject is too amusing to be lost: A lady asked an eminent person, usually considered very benevolent, and favourable to the interests of the poorer classes, to give something toward the fund. He said, "Ah! I

know about Mr Dibdin ; he is a very pious, zealous man, and very talented too. But, really, his is such a work of faith and labour of love, that it would be a pity if I were to interfere with it in any way." I do not know whether this great man is humorous enough to have intended this for a joke ; but most persons will laugh at so ingenious a manner of getting rid of the application.

1856. I resolved to make *all* the galleries free sittings for the working classes, in addition to a considerable number in the lower part of the chapel. During the last year or two the average attendance has slightly declined, owing to the increased attractions in public halls and theatres for that class of the community which otherwise might reasonably have been expected to have filled them. What may be the *ultimate* effect of these stimulating efforts I cannot say ; but at present, with some others, I have found them unfavourable to regular places of worship. In like manner I have found the modern provision made by lectures and other means for the amusement and instruction of young men, as a class, has seriously interfered with their attendance on the ordinances of the sanctuary, and in other ways not promoted their humility and fitness for the ordinary duties of their station. On the other hand, no one will deny that much good has been done by these efforts.

In this year I began to preach on Sunday afternoons in the open air. I continued to do so for eleven months, being absent only one Sunday during that time. I did not preach during church hours. I had John Wesley's pulpit carried into the street, thinking it might create more interest, when I told the crowd, as I often did, that Wesley, Whitfield, and many other great men, used to preach the very same gospel therefrom. The following statement was put in the papers:

"OPEN-AIR MISSIONS IN ST GILES'S.—SANCTIONED BY  
THE BISHOP OF LONDON.

"All know that St Giles's abounds with poor Irish Papists, Jews, and the worst characters of both sexes. The Seven Dials is the worst part of St Giles's.

"The Rev. R. W. Dibdin has been labouring among this population above thirteen years. He preaches every Sunday in this locality—twice in West Street Chapel, and at half-past four in the streets. The open-air mission involves expense. Mr Dibdin is not strong enough to take the prayers twice, in addition to three sermons: clerical aid becomes therefore unavoidable. Preparing and providing suitable tracts to disperse among the crowd is also an expense. West Street Chapel is entirely without endowment, and dependent on voluntary support. An appeal is made to wealthy and liberal Christians for subscriptions or donations.

"*Results*: Aug. 26.—Present, above three hundred.

“The preacher stands with his back against a public-house door. A poor woman cried out, ‘Get away! I want to get a pint of half-and-half with the chill off.’ Before the sermon was ended she was weeping like a child.

“Four men stood mocking, and trying to raise a laugh. The ringleader met the preacher on his way home; said he was sorry, and would come and behave better next time.

“A poor woman asked, ‘Where does that man preach? I never heard the like. I will go and hear him next Sunday.’

“*September 2.*—Present, nearly five hundred, with a large number listening from the windows on all sides. Six streets meet where the crowd assemble. Except a small missile,—which did not hit the preacher,—there was no indication of a wish to interrupt him.

“*9th.*—Present last Sunday, five hundred; some thought many more. Both men and women in tears. No interruption, except a man cried out, ‘Are you a teetotaller?’ But very few laughed, and the poor people about him begged him to be quiet. A small party of soldiers stood listening. A young Jew and his sister heard of Jesus with deep interest, and eagerly asked for tracts. A Papist followed the preacher, and asked if he might speak to him during the week, as he was not satisfied on some points. An appointment made. He was a respectable mechanic. The police attend, and shew a very good spirit.”

*December.*—Above three hundred. A deep impression was produced by alluding to the awful fact that two persons were then lying dead from excessive drinking on Christmas-day!—one a woman, by no means of the poorest class, a wife and a mother; the other a miserable man, who had ventured to drink as much as two quarts of whisky. The coroner's inquest, in both cases, decided that death arose from suffocation through excessive drinking.

I discontinued this service, because a concerted opposition, raised by the poor Papists, made the meeting quite riotous. As the novelty wore off, the numbers declined; and the police told me that they would not answer for my safety. One Sunday there were four of us preaching at once; some violently abusing me. I was the less unwilling to decline this very trying duty, because I found it injured my evening congregation. Some, even of my regular hearers in the chapel, giving as a reason for not coming at night, that they had attended my open-air lecture. Several of my excellent young men came as a *body-guard* to protect me from personal injury. I never traced but one conversion resulting from these preachings. Mr Villiers laughed heartily at my appeal for the expenses of an open-air mission; and the good Archbishop, in his reply to an application for his countenance, (which he mistook for a request for money,) good-humouredly said he thought

“an umbrella and a chair were all that I should need;” adding, however, with his usual generosity, that he would subscribe £2 ; which, of course, I did not accept, knowing the great extent of the claims upon him, and his readiness to give.

The Archbishop of Canterbury kindly preached for my expenses. It was a beautiful sermon on the faithfulness of God to His people. The subject was from the burning bush not consumed, in Exodus. There were near twelve hundred people,—Jews, Papists, and characters of the worst description—came from curiosity to hear so great a man. One poor old woman, now gone to her rest, said to me, after hearing a very popular preacher in my pulpit, “Ah, I like that nice little old gentleman in the wig best ! I shall never forget that blessed sermon.”

1857. The Rev. R. Bickersteth was made bishop of Ripon, and the Rev. A. W. Thorold succeeded him in St Giles’s. He was good enough to preach for the expenses of the chapel. The famous Dr Livingstone was among his hearers. In Advent I preached a morning course of sermons on the Jews, the millennium, and the kingdom of glory.

In this year I delivered, on Sunday evenings, a course of twelve lectures on the twelve texts preached upon by the Bishop of Carlisle (Dr Villiers,) and



eleven other popular preachers in Exeter Hall. The attendance in the free galleries was good ; but not equal to what I had expected. Since that time they have been wholly free. One of these sermons was on the text, " Who then can be saved ? " I made the discourse an expansion of the text, shewing that, according to the Word of God, it is more improbable that a rich man will be saved than any other. As a class, the rich are more often and more severely denounced in the Word of God than any other, except, perhaps, the self-righteous Pharisee. This I said in the sermon ; and shewed that, *out of one hundred persons taken from any class*, there would be a less proportion saved out of one hundred rich men, than out of one hundred of any other class whatever. There were some strong assertions which might have been expressed with less asperity ; but every word of the sermon was scriptural, and was, and is, my deliberate belief. A meddling person, no way connected with me or my congregation, sent a printed copy of it, with a letter, to Dr Tait, the Bishop of London. By his desire, I waited on his Lordship. He received me with that bland civility with which I understand he receives everybody. He expressed a fear that my sermon was calculated to set the poor against the rich. I did not agree with this view, and being, I fancy, his senior in age, and with very much more personal knowledge of the poor, and experience among them as a clergyman, felt justified in adhering

to my opinion; but I offered to append to the last sermon of the course, a note disclaiming any such intention, and expressing my abhorrence of any such design. I did so. But I took care not to approach that odious sycophancy touching the rich and great, which, alas! too often disgraces even some of the ministry. My old friend Bishop Villiers wrote to me, and said he thought my note in good taste and feeling. My note was as follows :

“Nothing could be further from the author’s wish than to ‘make statements likely to be greatly misunderstood, and to do mischief;’ and ‘to produce impressions which are contrary to the tone of Scripture.’ After a laborious life of study and preaching for twenty-five years in the ministry, it would be a matter of the deepest distress to find his preaching calculated ‘to set the poor against the rich;’ and he would humbly ask pardon of God and man, should his ‘want of caution’ tend to produce so abominable a result. He intended to make the poor contented with their station, rather than enemies of the rich. He cannot, however, but avow his conviction, after long and careful observation, that the possessors of great wealth are, in this country at least, in little danger of losing their influence, or the deference they so generally receive, not only from the poor, but from all classes. The danger of the present day seems to be contempt for constituted authority and hereditary rank.

Money is worshipped, while the claims of birth and real talent are depreciated. I say, with the late excellent Sir Robert Harry Inglis, who said, 'I have learned to respect the aristocracy of birth, and the aristocracy of genius; but I feel little respect for the aristocracy of money.'"

Subsequent events have confirmed my opinion as to the correctness of my view of the "tone of Scripture." What Bishop Tait's notions of the "tone of Scripture" are may be seen by his book called "Dangers and Safeguards of Modern Theology." We read there that he thinks the first chapters of Genesis a mixture of fact and fiction; that he does *not* consider the brazen serpent a type of Christ nor Melchisedek; that he considers the way of reconciliation to God a mystery; and that it is not needful to believe Christ was a vicarious sacrifice; saying, in effect, much the same as Priestley; that it is sufficient to believe in Christ in a vague, general way, without entering *too deeply* (as he views it) into the question whether His death was a satisfaction of the law of God or not. I entirely dissent from these notions, and am content to agree with the plain language of the Prayer-Book and Homilies, on these all-important subjects. If I needed inferior guides, I would prefer to follow on these points Archbishops Leighton and Usher, with the present Archbishop of Canterbury, among prelates; and among other divines, Henry, Scott, Berridge, and Cecil. In-

deed, I do not see how a man can be saved who does not believe in the vicarious sacrifice of Christ.

The late Earl of Waldegrave was, till disabled, a regular attendant at West Street. He came twice a-day. On one occasion he spoke to me after I had spoken strongly in my sermon against excess in female attire. He said, "I wonder you speak so often about dress; I never saw a smart bonnet in your chapel." I replied, "Perhaps not; but if I had *not* preached so, you might have seen a great many." He laughed, but did not seem quite satisfied. Among the frequenters of West Street were, and are, many who, for years together, have been present two or three Sundays during their stay in London. I have often seen that consistent and enlightened Protestant, John Pemberton Plumtree, so long member for Kent; Robert Stewart, Esq., of Ryton Grove, Shrewsbury; and Governor Hamilton of the Leeward Isles, whose marked kindness in speaking of my ministry for seventeen years, and the practical proof he gave of his opinion, is deeply engraven on my heart. Many are now labouring as clergymen, missionaries, and Scripture-readers, who were formed under the training of the West Street ministry.

In 1847, the dreadful sepooy outbreak induced me to print the following announcement. The meeting was well attended, and above £50 were collected:

"INDIA !—HELP THE AFFLICTED AND BEREAVED !—  
Many of the congregation of West Street Episcopal Chapel having joined the Rev. R. W. Dibdin in wishing to follow their prayer-meetings and private fasts with some substantial proof of their sympathy with our suffering fellow-countrymen in the East, a public meeting will be held in the Music Hall, Store Street on Friday, October 2, 1857, at seven P.M. The chair will be taken by General Alexander, who will be supported in the proceedings by the Rev. John Campbell, D.D., editor of the *British Standard*; Rev. John Cumming, D.D., Crown Court Chapel; Rev. R. W. Dibdin, West Street Chapel; J. W. Alexander, Esq., late judge in India; John Bridges, Esq.; Blackett Botcherby, Esq.; W. Janvrin, Esq.; John Martin, Esq.; J. W. Maxwell, Esq.; T. N. Troughton, Esq. A missionary from India will address the meeting, if he can get to London in time. It is hoped that all will be prepared to aid the collection."

I advertised a course of lectures during the Wednesday evenings in Lent, to the "working classes." The subjects are subjoined. The lectures were not well attended by those for whom they were intended: "February 17, Fasting; 24th, Compromise; March 3, Honesty *not* the best Policy as regards this World; 10th, Truth the Test of True Christianity; 17th, The Love of Money; 24th, The True Church; 31st, God is Faithful. Service at

half-past eight. Good Friday will be observed as Sunday."

1858. I put forth a bill announcing that I would preach on the death of that great and good man, General Havelock. The chapel was crowded in every part; partly because I stated, in large letters, there would be NO COLLECTION.

1860. Some miserable man, by a false key, entered the area of my house, and stole the plate while the servants were busy up-stairs. He was disturbed by the milkwoman ringing at the bell. With wonderful presence of mind, he quickly went up the steps, and said to the woman, "The servant will be with you directly;" and she actually saw him walk briskly off with a parcel under his arm, which was the plate-basket, with about £50 worth of plate. Such losses generally occasion more consternation than they ought; and I observed to Mrs Dibdin no one was to blame, and that it would cause me much more pain if I detected one of my children in a lie. I also gave strict orders that no mention should be made of it among the congregation, judging, by their affectionate kindness to me at all times, that they would replace it. But the secret was told; and, some weeks after, a knock at the door announced an unknown bearer of a large parcel, which proved to be, as near as possible,

an exact fac-simile of all we had lost, even to the very basket. It was accompanied by an address and the names of the donors. The Archbishop of Canterbury said, when I was telling him of this and other marks of the kindness of my people, "It is easy to know the source of such love." I replied, "Yes; the love of Christ constraineth."

The address is subjoined, with my reply :

"DEAR MR AND MRS DIBDIN,—The undersigned friends and members of West Street Chapel, having heard of your recent loss, have much pleasure in presenting you with the accompanying basket of plate, as a testimony of their love and affection. Mrs Dibdin is requested to accept the purse to replace any missing plate, or to purchase some other memento more agreeable to herself."

"62 TORRINGTON SQUARE, W.C.,  
*January 30, 1861.*

"DEAR MR RUTLEY,—I believe I am not far wrong in addressing you as a principal leader in the movement to replace the plate which Mrs Dibdin and I lost. At any rate, I cannot be wrong in expressing to you, and, perhaps, through you to others, how very deeply we value the kind and Christian feeling which produced such a practical proof of genuine regard.

"I see in it an instance of God's way of bringing

good out of evil. Had we not experienced the trial of the loss, we should never have known this most gratifying testimony of the sympathy of so many whom we love in the truth. I can hardly better express our thanks to you and your fellow-helpers in this labour of love, than by praying you may ever experience, (according to the language of that Word which is ‘more precious than thousands of gold and silver,’) that ‘unto the upright there ariseth light in the darkness.’—Believe me your affectionate pastor,

“R. W. DIBDIN.”

1860. I heard the Wesleyans were raising money for their new school building, and issued the following notice :

“WEST STREET EPISCOPAL CHAPEL.—In the time of the Rev. John Wesley, this chapel belonged to the Methodists. A school was founded by a female servant in that great man’s family. He heard of it, and preached a sermon for it. Afterward it increased greatly, and was removed to Great-Queen Street with the Wesleyans. A public meeting will be held in the Great Vestry of West Street Chapel, on Thursday, March 29, 1860, at 7 P.M. Chairman—The Hon. Arthur Kinnaird, M.P. Speakers—Rev. R. W. Dibden, M.A., pastor of West Street ; Rev. F. Greeves, St John’s Wood ; Rev. Joshua Kirkman, M.A., late incumbent of St Paul’s, Aberdeen ; Rev. John Robinson,



London City Mission ; Rev. G. S. Rowe, Kentish Town ; Rev. J. Scott, Principal of Training College, Westminster ; Rev. Benj. B. Waddy, minister of Great Queen Street Chapel. A collection in aid of the building fund of the schools."

The meeting was too large for the vestry, and I held it in the chapel with closed doors. It was a night much to be remembered. The collection was but little above £20, if that.

The course of lectures for Lent is described in the subjoined bill. They were pretty well attended :

"**LENT LECTURES—WEST STREET EPISCOPAL CHAPEL, ST GILES'S.**—On every Sunday evening during Lent a lecture will be preached, shewing wherein the doctrine of the Church of England is different from other denominations of Christians. By the Rev. R. W. Dibdin, M.A. *No Salvation* — 1. Popery — Tractarians ; 2. Romanism, Arianism, Swedenborgian, Broad Church. *Saving Truth* — 3. Presbyterian ; 4. Independent, Baptist ; 5. Methodism, Wesleyanism, Lady Huntingdon ; 6. Quakers, Plymouth Brethren, &c. The glory of the Church of England is, that it teaches distinctly one doctrine ; and only by fraud or ignorance admits of different teaching on essential points. '*Bishop.*—Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions and exhorta-

tions, as well to the sick as to the whole within your cure, as need shall require and occasion shall be given? *Answer* (Made by all Presbyters in the Church of England)—I will, the Lord being my helper.’”

I was told that a wealthy tradesman was dying, and that he declined to see me. I advised an aged Christian who visited him to read certain parts of the Bible to him, which I selected. He was pleased at this, and sent for me. I subjoin my notes of this remarkable case :

His wife brings £1, 17s. 6d., a lodger's arrears of rent, and says, "Come, dear, hold out your hand, I am sure this will do you good, and make you smile." He *did* smile. Refuses to see any minister, especially myself; as he thinks I should only make him uncomfortable. He has been an habitual Sabbath-breaker, and only closed his shop on Sunday after hearing, twelve months back, some remarks of mine in a sermon when he happened to be present, which remarks both he and his wife said I *intended* for them; though I did not know them by sight, when (which was very seldom) they did come to chapel. Their resentment at this supposed attack on them was a principal reason for not seeing me. He says "he is quite prepared to die." His wife "reads prayers to him." Has lived near the chapel for the eighteen years of my ministry. I saw him after. Found him quite in the dark, but at ease in mind. His principal reason was, that one day when he was out, and

taken ill, he "prayed to the Lord to help him home," and he got safe home. I warned him, and explained the way of salvation. He thanked me; but said he had no fears. When he was in his last struggle (a few days after I saw him) he sent for an old friend, *a Jew*, who said, "Yours is not my religion; but I know what *ought* to be done in your case." By the Jew's advice, an old woman read aloud some prayers from a book till he died.

We presented a petition against the Jews being admitted into Parliament. Some persons in Parliament said they did "not consider it a religious question." The question was as to the *oath* which the Jews were to take. Like most Christians, I consider an oath a religious matter. There seemed to me a peculiar impropriety in allowing a Jew to read the oath till he came to the name of Christ, and then abjure him, and decline to finish it, and then permit him to swear by some other God, who was *not* Jesus Christ. I printed the following petition, which was numerously signed:

"SHALL THE JEW LEGISLATE?—1860.

"The Petition of the undersigned minister, congregation, supporters, and dwellers in the neighbourhood of West Street Episcopal Chapel to the Honourable House of Commons

"Humbly sheweth, That they pray your Honourable House to adopt no measure for the admission of Jews into Parliament, for one or more, or all of these reasons :

"1. Because they believe such a measure contrary to the Word of God, and likely to bring down judgments on our empire.

"2. Because they believe it would tend to the overthrow of the Established Church.

"3. Because they believe it would further the desecration of the Lord's-day.

"4. Because they think our most gracious Queen, as head of the national Church, ought not to be asked to sanction such a measure."

I paid a short visit to my excellent friend Miss White, at Bath, where I preached for the Aged Christian Society, and attended the meeting of the Religious Tract Society. I was enabled, by her usual willingness to help in every good work, to interest some valuable friends in that sacred cause. On my return, I was greatly gratified by receiving an address, signed by above four hundred persons, accompanied by a set of robes and a handsomely-bound set of Bagster's "Commentary wholly Biblical." Of these subscribers, chiefly communicants, 193 ascribed their conversion, under God, to the ministry of West Street Chapel.

“ TO THE REV. E. W. DIEDIN, M.A., PASTOR OF WEST  
STREET EPISCOPAL CHAPEL.

“ BELOVED PASTOR,—We, the undersigned, beg your acceptance of this small token of our affection and appreciation of your unwearied services on our behalf.

“ Many who have previously enjoyed the benefit of your ministry have gladly embraced this opportunity of adding their names to those of your present congregation.”

“ REPLY TO THOSE WHO KINDLY PRESENTED ME WITH  
A TESTIMONIAL AS TO MY PASTORAL WORK AMONG  
THEM IN WEST STREET EPISCOPAL CHAPEL.

“ MY VERY DEAR FRIENDS,—I thankfully accept the handsome set of robes, surplice, and bands, with the valuable books you have given me.

“ But I value ineffably more the kind and affectionate address and the list of names which are added to the testimonial. These shew (what I have always believed) who are my *real and best* friends. But for you, my labours in West Street, and, perhaps, in the Church of England, must have ceased long ago. I have very cheerfully left to others the titles and emoluments of that Church (from which, in twenty-six years, I never had a penny) while I could enjoy the great blessing of ministering to a people who love me for the truth's

sake, and have shewn, during eighteen years, a determination to support me through very severe trials; and have done, with considerable self-denial, what others might have done with perfect ease and with no sacrifice. I profess, before God and man, the delight it gives me to see how large a number of that numerous list trace their first serious impressions (their 'new birth,' as you and I believe) to the preaching of the gospel by my voice. It will be an eternal cause of thanksgiving to me and of glory to God, that the conversions in West Street Chapel can be reckoned by hundreds. By 'converted persons' I mean such as, by the Holy Ghost, have been turned from Satan to God, and are either now sleeping in Jesus, or adorning the doctrine, with more or less consistency, in their daily walk. It adds greatly to the comfort I derive from the list, to know that the sons and daughters of those who, when youths and girls, were converted in West Street, now kneel by their parents at the table of the Lord.

"West Street Chapel has always been a place of God's favour. I dwell not on the many who found life there in the days of Wesley, Whitfield, Fletcher, Dr Coke, and other holy men among Nonconformists.

"Since 1800, when, under the Rev. Mr Gurney's pastorate, it was added to the Established Church, (and the rent of the chapel, from that date, annually given to the poor of St Clement's Dane,) in West Street

Chapel the truth has been owned of God to the salvation of many. I need only mention the names of Gunn, Saunders, Shepherd, and Ellerby, among the departed, and of Beamish, Fremantle, and Ford, among the living, to prove that the pulpit has given *no uncertain sound* for sixty years.


“I do not exaggerate when I say that I prize your testimonial above all else that I possess put together. I have never sought, nor I think desired, popularity; neither have I courted the admiration of the great and the rich. I have sought and obtained, what is infinitely more valuable, the affectionate regard of a self-denying and beloved flock.

“I am not, nor can you be, unaware of many defects in myself and my ministry; but you have judged me tenderly, because you saw and felt that, in the main, it has been my aim to be faithful to Christ and to you.

“True love makes us not blind, but painfully quick to see the faults of those we esteem highly; but the same love leads us to bear with those faults. You have had abundant occasion for shewing this kind endurance, and you have done so. It is the dearest hope of my heart, that I, my wife, and children, shall love and live together with you in the kingdom of our dear Lord and Saviour Jesus Christ. Your affectionate pastor,

R. W. DIBDIN.

“62 TORRINGTON SQUARE, W.C.,  
March 2, 1860.



"*P.S.*—I ought to add my warm thanks to some few who have added their names and their support to West Street, though they have not attended the chapel.

"The short time allowed for gathering names has excluded many from even hearing of the matter, and giving their adhesion. I hope all such as *would* have done so, will consider I take 'the will for the deed,' and address them also."

It is curious fact, that a respectable Jew, living in the district, on being told that a subscription was being made, expressed a wish to give something. The person addressed told him that it was *only* as to a Christian minister the gift was made. He said he thought I was a good man, and cared for the poor, and insisted on his money being accepted, and it was. I was greatly pleased at this, and still more to hear that some Roman Catholics wished to aid. I have always and so openly denounced Popery as blasphemous and idolatrous, that I could not have thought any Papist would bid me God-speed. I was less surprised at the Jew, because I so frequently speak of their future restoration to their own land; so much so, that a constant but not very enlightened hearer told me that she had gathered from my preaching that "the Jews' religion was right after all."



I alluded one Sunday night to a subscription which was being made for the widow and orphans of the Rev. Mr Baylee, secretary of the Lord's-day Society. I did little more than read a most admirable "appeal" written by the Rev. Daniel Wilson. The contribution through West Street reached £80.

This year I committed to the ground the body of Widow Roden, an aged Christian, in her eightieth year. She was a girl in the parish of Madely, where she attended on Mrs Fletcher, who, after the death of her husband, used to lecture twice every Sabbath to the poor who had attended that holy man's ministry. They were driven from the church by the badness of the teaching. Many came from a distance, and to these she gave a dinner of soup and bread. Little Roden helped on these occasions. She married, and came to London, where, for many years, she neglected her soul altogether. About ten years before her death, she became anxious about her eternal welfare, and attended a Dissenting chapel. A young woman who used to visit, called on her one day, and she expressed a wish to join the communion. Some conversation led the visitor to doubt her fitness, and to offer a tract. Mrs Roden said she could not read a letter. The visitor said, "Then I don't know what can be done." The poor old woman said, "Am I to be lost because I am no scholar?" But the visitor seemed quite at a loss how to help her. Afterward she was kindly visited by

a member of West Street, who advised her to attend my ministry, and to see me privately. She did so, and soon became a much-loved member of my flock, and a general favourite with the congregation.

I was sorry to see so expensive a funeral. While she was alive, her relations suffered her to be almost entirely dependent on our charity for her living; but their pride would not allow their kinswoman to be *buried* as a pauper. I have known many instances of this selfishness.

A poor man, a shoemaker, with an invalid wife, came, as he often did, to me in the vestry for some coals. He told me that if he worked hard, and had a *good week*, he could earn eight shillings. The wholesale dealer paid him tenpence for a pair of ladies' boots. I said it was a pity he could not keep a shop himself, or otherwise get more money for so much labour. It was sad to see a pious man coming, week after week, for years together, for relief from the church, when his labour entitled him to enough for his wants. "Now," said I, "could you not manage to do this, if I helped you with a sum of money?"

W.—"Why, sir, I could, if I lived in a more genteel situation."

I.—"Genteel! what, in Belgravia?"

W.—"No, sir; but if I could get a *front parlour*, instead of two pairs back."

I.—"In Seven Dials?"

W.—“Why, yes, sir ; or better, in St Ann’s—that’s *very respectable*.”

I.—“Well, if that is genteel enough, we can manage it. Now, you have often told me that your mother was named Juxon, and was the last of the family of Bishop Juxon who attended Charles I. on the scaffold. Now, do this—write a statement of your case, and mention that you are the ‘*last of the Juxons*,’ and let me have it.”

W.—“How shall I do it, sir ?”

I.—“Write a letter.”

W.—“To whom, sir ?”

I.—“To me, of course.”

W.—“Well, sir, I will try.”

The next day he appeared with a letter addressed to the Archbishop of Canterbury :

“Why, W—— !” I exclaimed ; “what’s this ?”

W.—“The letter, sir.”

I.—“What could induce you to write to the Archbishop ? I am quite astonished ! You don’t suppose I can take this to so great a man as he ?”

W.—“Well, *I* was astonished. But I thought you said so.”

I.—“I !—I never mentioned his name.”

The only way I can account for this strange blunder is, that while we conversed we stood before the fire-place, and a portrait of the Archbishop hangs over the fire-place. Possibly I may unconsciously have pointed

to it, and in his gratitude and confusion, (for I had spoken of getting £8 or £10 for him,) he may have misunderstood me ; for he said in some excitement, "Ten pounds! I never had such a sum in my life." "Well," said I, "leave the letter, and go." It struck me that it might be a providential leading. So, knowing the thoroughly amiable disposition of the primate, I went next day to Addington, and found him alone. He received me courteously (as he always has). I told him my errand. He laughed at the mistake, and saying that he had two or three similar applications every day of his life, generously gave me £2 to head my list. I soon got all I wanted. R. C. L. Bevan, Esq., gave me £2 ; and the poor man was, to use his own expression, now made "quite a gentleman." Over his mantle-piece are the portraits of his great ancestor, Bishop Juxon ; and opposite (in *more* respects than one) that of his "great benefactor," as he calls the Archbishop.

1861. The chapel greatly needed repair. I had a troublesome affection of the throat, which for several weeks had much hindered me in preaching. The congregation thought I needed rest, and offered to repair the chapel if I would go into the country for a few weeks. I gladly acceded to this proposal ; the more so as my dwelling-house had to be repaired at the same time. I took my family to a house about a mile from Margate. It was the first time I had taken

a month's holiday since 1834. I had not been absent from my pulpit more than ten Sundays during twelve years.

Very great was my delight, when one morning Mrs West called on me in Mrs Tonna's rooms in London, with £100, collected by that dear people to defray the expense of my visit to the country. She requested me not to open the packet, which contained a beautiful violet silk purse, till she had gone, saying she had very great pleasure in being deputed by the congregation and other friends of West Street to come with this token of their love. Immediately she left, I wrote the following acknowledgment :

“DEAR MRS WEST, Our Lord has said, ‘It is more blessed to give than to receive.’ I doubt not, then, that you, and they who have deputed you to give me a purse of £100, have felt more happy than I in receiving it. There is peculiar blessedness in such a gift so given. I look on it as a *providential testimony to the soundness of my doctrine*. It is a great mercy to have such proof of the goodwill of those who love the truth as it is in Jesus. God favoured Elijah when feeding him by ravens—unclean birds; but He ministers to me by His dear children, of whom we read, ‘Ye are washed, ye are sanctified in the name of the Lord Jesus.’

“Will you add to your kindness by conveying what

I have said to those who have joined you in this work of love? Believe me, your affectionate pastor,

“R. W. DIBDIN.

“62 TORRINGTON SQUARE, W.C.,

“Sept. 30, 1861.”

I am thankful to say I returned, after five weeks' absence, to my “beloved work” (as good old Watts Wilkinson used to call it) entirely restored to health and strength, and more than ever desirous to continue my pastoral relations with a people who had so constantly shewn that they highly esteemed me in love for my work's sake. In fact, my intercourse with the flock has long been the endearing intercourse of a father with his children. Many have grown up under my teaching, and, having been married by me, are bringing their sons and daughters to the table of the Lord. It was a pleasing sight on a late administration of the Lord's supper, to see an aged Christian with her married daughter by her side, and next to that daughter two granddaughters and a grandson; next these a man and his wife, with their son and daughter; and next again, a man and his wife, with *their* son and daughter—and all these converted under my preaching.

In December I got the following letter from the brother of Miss ——:

“ December 17, 1861.

“ REV. SIR,—I am sure your kindness will pardon the liberty I have taken in writing to you, believing that before this day passes my dear sister will be with her precious Saviour. She is very happy, and has passed a calm and peaceful night. I asked just now if she would like to see you. She said I might send ; perhaps you may wish it. Apologising for troubling you, I am, rev. sir, yours respectfully,

“ ————.”

She was converted, at fifteen years of age, under Mr Shutte, at Taunton. She came to London some fifteen or sixteen years ago, and lived with her brother in Westminster. She was lame, and walked with a crutch. She attended West Street Chapel *twice* a-year, (viz., Christmas-day and Good Friday,) as they were the only days she could conscientiously *ride* to church. I was much impressed with her heavenly-minded conversation. After a few years, her brother persuaded her to let him pay for a lodging in Tower Street, that she might attend the chapel regularly. She did so for three years ; was a very great sufferer ; and after a few years was obliged to return to her brother's house, to be nursed by his

na. All who knew her were struck with her holy,

pious conversation. Submission, faith, and love were the daily companions of her painful walk.

I went immediately I got this letter. I entered the room, smiling, as usual, when I saw her. She started up, and with a loud voice said, "You devil!" addressing me. I advanced with her brother to soothe her, when she violently pushed us both aside, saying loudly, "You two devils!" Her look was wild, and at once revealed to me that she was possessed of a devil. I said, "I am sorry to hear this." She said, in a scornful tone, "Ah! the Bible! the Bible!" I took her Bible, and gave it to her, saying, "Here is your Bible; you love the Bible." She said, "I don't," and flung it with violence across the room. It struck against the opposite wall, and fell on the ground. I said, "I am sorry to see this. You know Jesus died for you." She said fiercely, "He did *not*." I said, "He did; and you *love* Jesus." She said angrily, "I do *NOT*." I replied, "That is not true: you *do* love Him; but it is a devil that is speaking in you now." Her brother and his wife were quite affected, and wept over her. She then tore her clothes from her person, and literally plucked a handful of hair from her head. We were obliged to hold her in bed by mere force. Her countenance was terrible; so fierce and wild. I then calmly said, "Do you confess that Jesus Christ is come in the flesh?" She at once answered quietly, in her soft, gentle, usual tone of voice, "Yes, sir." I



said, "Ay; I knew you would. And you love Jesus?" She said, "Yes." Owing to my deafness, I am always obliged to sit *very close* to people. She began to weep, and fell on my shoulder. After a while, she said, "I have had a vision. I have been talking nonsense; I don't know what I said." I replied, "*You* did not say it; it was the devil who said it. You talk very good sense *now*." I prayed with her at her request, and left her very feeble indeed, promising to see her again that day.

Her brother left the room with me. I asked if he had ever known her do the like before. He said only that morning, just after he had written the letter to me. I saw her again in the evening. She was happy, but excited. I saw her next morning. During the night she had been talking incessantly, saying there was a great work going to be done in West Street Chapel. She was very happy. She gave me a message for the people from "a dying woman," and also a message to the young people, as she said she knew I should preach as usual to them on the new year. I have seen her several times since. She is in her usual quiet, spiritual frame of mind. She has no recollection of what she said in her possession.

I said, "Shall I pray that you may be comforted and strengthened?" She replied, "That is all done." "Shall I return thanks for you?" She smiled, and said, "Yes, *that* you may do."

She had a suspicion that she had said something *wrong* during her possession, and took great pains to impress her young sister-in-law, who was present during the painful scene, that the truth of the gospel did not rest on the conduct of its professors, but on its own evidence. She said, "You must not think worse of the gospel because of anything I say or do." Most, I know, ridicule the notion of possession in our day ; and affirm that it ceased immediately after the days of the apostles ; but I agree rather with the canons of the Church of England, (can. 72,) and such writers as Baxter, Lord Bacon, and John Wesley, and (what is most satisfactory to *me*) the evidence of my own senses.

Her message was, "Tell the people the words of a dying woman. I have been doubting all my life ; but I have no doubt now. Tell them God is faithful ; God is love ; Christ is all."

I delivered this message from the pulpit on the Sunday following her death.

She died on Saturday, January 18, 1861. I was with her an hour before. She could hardly speak, but expressed peace, and smiled. Her last words were in reply to what I said of Jesus : "HE IS MY ONLY HOPE."

In Advent I preached four sermons against the revision of the Prayer-Book, which have been printed.

A principal supporter of West Street Chapel for many years has been John Bridges, Esq., brother of the Rev. Charles Bridges, whose commentary on Psalm cxix., and other works, have endeared his name to all lovers of sound doctrine and spiritual edification. Mr John Bridges for many years supported, at a great expense—ranging from £200 to £100 a-year—large day and Sunday schools for boys, girls, and infants. In the first year of my pastorate, these schools were most ably superintended by his late pious and amiable wife, previously Miss Fortescue. Sunday after Sunday was this self-denying lady seen passing through the low and dirty neighbourhood on her way to teach her class, attended by her benevolent and kind-hearted husband, who also taught in the schools. Large numbers of the little books and tracts of the Religious Tract Society were given away to the children, most of whom were of Roman Catholic parentage. She took the trouble, in order to avoid giving needless offence, carefully to weed the little packets which she distributed of such books as treated on the 5th of November and kindred subjects. Half-yearly treats and annual gifts of clothing were awarded to these poor children, varying in number from 300 to 100, with almost parental affection. It was my happiness to witness the comfort and support given on her dying bed by the Saviour, whom she loved so well and served so diligently. After her decease, Miss Bridges, her ac-

complished, pious, and kind-hearted sister-in-law, took her place in this arduous field of labour. The daily schools were also regularly visited and taught by them. The wise and liberal manner in which the elder girls were, after their school-days ended, provided for and set forward in life, may now be thankfully acknowledged by many who are filling comfortable and useful positions in society, some advantageously married, others engaged in teaching schools, and, best of all, many of them adorning the doctrine by a pious and consistent life. Most of these, when their circumstances and parentage are considered, may be truly described as brands plucked from the burning; as, doubtless, like the rest of the population of that degraded locality, they would have been trained, or suffered to grow up, in idleness, misery, and vice. Their judicious cautions against vanity in dress, which is so painful a cause of ruin to the daughters of the poor, and other considerate precautions, have unquestionably saved many of these girls from the lowest degradation. It was no uncommon sight to see Miss Bridges travelling with one or more of her scholars in a public omnibus to the place of their destination, when, at sixteen or seventeen years of age, situations were provided for them. She has entered into rest, and now enjoys, and will for ever enjoy, the reward, through grace, of a life of practical, consistent, and enlightened charity.

At her death, her labours were carried on by Mrs

Nathaniel Bridges, her niece by marriage. But change of residence to a distant and more aristocratic part of London, disabled her for these duties; and Mr Bridges, unable to conduct the schools alone and at so great a distance in his old age, has lately relinquished a spot of usefulness which he had for nearly thirty years so prosperously carried on. This relinquishment was hastened by the marriage and departure of Miss Corbet, who, during the whole time, has been the diligent, conscientious, efficient, and affectionate mistress of the girls' schools. The boys' school has been given up for several years, chiefly owing to the want of accommodation, as the room occupied by them was wanted for other purposes.

Among the early favourers of my ministry in West Street Chapel was Wilbraham Taylor, Esq., whose diligent labours for the spread of Protestant evangelical truth are familiar to every one who knows anything of such matters. My friend W. J. Maxwell, Esq., has been a very warm friend to West Street Chapel for many years; during a great part of which time he attended on the Wednesdays and Sundays with exemplary regularity.

I have often, too, been cheered in my morning walk to the chapel, by the deservedly popular Dr Cumming, on his way to Crown Court. His sweet temper and mild converse, expressed in his musical voice, have not unfrequently, as we walked together to our respective

scenes of duty, tended to soothe and soften my feelings, when chafed and excited by the expectation of the sad sights and sounds awaiting me as I passed through the crowds of Sabbath-breakers in my heathenish district. Regularly have I found, and still find, the ends of West Street pavement impeded by young Irish Papist boys (merry fellows notwithstanding) with shoe-blackening boxes; Irish girls selling fruit, flowers, and vegetables; men with trucks of oranges, &c. ; vendors of artificial flowers, bird-cages, and (as my friend Mr R. Stewart can testify) auctioneers openly selling goods. Low men and women standing in small crowds, ready to insult me with their outcries, as I warned these "sinners against their own souls" of the wickedness of their doings.

I have to acknowledge the friendly readiness of the Hon. Arthur F. Kinnaird, in taking charge of many petitions to the House of Commons, after we lost our old friend in this particular, Sir Robert Harry Inglis. It gives also great pleasure to record the very kind countenance shewn to the pastor of West Street by his Excellency, Mr Hamilton, Governor-in-chief of the Leeward Isles, by whose converse and union in prayer I have been refreshed and encouraged.

## STAFF OF WEST STREET CHAPEL.

*Pastor* : Rev. R. W. Dibdin.*Wardens* : T. R. Rutley, Esq. ; Mr Wm. Games.*Organist* : Mr Alfred Price.*Day-School Mistress* : Miss Everitt.*Voluntary Reporter* : Mr John Allen.*Sunday-School Teachers* :

Mr Collins.	Miss Grant.
Mr H. Collins.	Miss Wisden.
Mr Whistler.	Miss Wright.
Miss Wallis.	Miss Worrall.

*District Visitors* :*Superintendent* : Mr Hayward.

Mr Butler.	Mr Rolfe.
Mr Came.	Mr Jos. Smith.
Mr Cook.	Mr Sumpster.
Mr Lloyd.	Mr Stockman.
Mr Gwynne.	

*Visitors to Aged Christians* :

Mrs Boothby.	Mrs Jones.
Mrs Lloyd.	Mr S. Games.

*Chapel-Keeper* : Mrs Ward.*Pew-Opener* : Mary Ward.*Vergers* : Mr Ward.

TABLE OF ATTENDANTS AT THE LORD'S SUPPER.

	'18	'42	'43	'44	'45	'46	'47	'48	'49	'50	'51	'52	'53	'54	'55	'56	'57	'58	'59	M. E. TOT.	'61
January, . . . . .	...	...	80	123	139	156	162	174	207	257	282	276	287	239	216	215	211	172	168	171+133=304	153
February, . . . . .	...	...	79	92	146	166	145	180	226	259	248	244	261	244	197	219	183	187	173	151+106=257	169
March, . . . . .	...	...	98	143	155	187	156	169	234	281	270	270	245	247	219	216	205	169	170	114+107=221	170
April, . . . . .	...	...	105	Ea.	130	144	164	218	203	230	275	248	220	238	202	228	193	Ea.	174	147+124=271	145
Good-Friday, . . . . .	...	...	44	69	78	85	114	124	134	191	161	168	174	165	139	122	130	121	127	92 ...	125
Easter, . . . . .	...	...	96	144	112	160	169	187	184	235	262	276	235	211	189	210	190	174	154	164 ...	138
May, . . . . .	...	...	118	149	166	178	169	212	233	271	272	274	273	228	222	222	198	133	169	157+150=307	179
Whitsunday, . . . . .	...	...	114	154	110	163	151	171	192	241	230	218	235	225	191	202	188	156	176	150 ...	147
June, . . . . .	...	...	59	118	165	156	164	180	206	257	266	205	250	...	212	203	137	158	174	127+141=268	170
July, . . . . .	...	56	106	144	154	164	155	199	224	281	259	249	230	214	211	206	200	167	165	158+131=289	163
August, . . . . .	...	71	82	144	138	111	165	186	214	248	241	252	224	210	201	198	176	162	162	155+135=298	166
September, . . . . .	...	74	93	149	159	157	167	192	218	268	232	224	232	215	223	217	194	168	174	161+135=296	...
October, . . . . .	...	88	109	140	155	152	169	181	242	...	253	249	242	227	222	214	180	172	170	144+136=280	139
November, . . . . .	...	77	112	148	170	149	180	216	222	...	255	262	221	220	202	200	192	172	167	155+122=277	174
December, . . . . .	...	94	119	157	174	147	165	203	223	290	261	246	246	224	216	194	178	172	153	150+96=258	172
Christmas, . . . . .	...	79	82	123	106	90	104	169	163	214	193	162	227	178	133	150	134	107	146	116 ...	121
Average, . . . . .	...	77	99	131	142	148	156	185	203	252	248	239	235	219	200	201	181	159	164	145+126=271	156
Increase, . . . . .	...	...	22	32	11	6	8	29	18	49	...	...	...	...	...	1	...	...	5	...	...
Decrease, . . . . .	...	...	...	...	...	...	...	...	...	...	4	9	4	16	19	...	20	22	...	10	...

\* In 1860 there was an evening administration, in addition to the usual morning communion, on the first Sunday in the month; but discontinued, because it injured the general attendance at the service.



LIST OF PREACHERS WHO HAVE GRATUITOUSLY ASSISTED IN WEST STREET CHAPEL, COPIED FROM THEIR AUTOGRAPHS IN THE CHAPEL-BOOK.

1842,	Wed.,	Sept. 7,	Rev. Alfred Hewlett.
„		Oct. 26,	„ John Harding.
„		Oct. 30,	„ J. T. Holloway.
„	Wed.,	Nov. 2,	„ H. M. Villiers.
1843,	„	March 8,	„ H. M. Villiers.
„		March 19,	„ H. M. Villiers.
„		July 9,	„ R. Dixon.
„	Wed.,	July 26,	„ H. M. Villiers.
„	„	Aug. 2,	„ H. M. Villiers.
„	„	Aug. 9,	„ H. M. Villiers.
1844,		March 13,	„ H. M. Villiers.
„		March 20,	„ J. E. Bates.
„		April 28,	„ W. R. Fremantle.
„	Wed.,	May 8,	„ Thomas Ainsworth.
„		May 19,	„ Thomas Ainsworth.
„	Wed.,	June 26,	„ R. S. Tabor.
1845,	„	Jan. 22,	„ W. Cadman.
„	„	June 4,	„ Thomas Ainsworth.
„		Aug. 31,	„ W. Cadman.
„		Dec. 14,	„ W. R. Fremantle.
1846,		Feb. 1,	„ W. Cadman.
„	Wed.,	Feb. 4,	„ H. M. Villiers.
„		May 10,	„ W. R. Fremantle.
„		Aug. 23,	„ W. M'Ilwaine.

1846,	Oct. 14,	Rev. Henry Du Pay.
1847,	Aug. 8,	„ Alfred Hewlett (2ce.)
„	Aug. 15,	„ Alfred Hewlett (2ce.)
1852,	June 13,	{ „ William Blood.
		{ „ W. R. Fremantle.
„	Wed., Aug. 26,	„ W. Cadman.
„	„ Oct. 27,	„ R. Bickersteth.
„	„ Nov. 24,	„ W. R. Fremantle.
„	„ Dec. 22,	„ C. J. Goodhart.
1853,	Jan. 26,	„ H. M. Villiers.
„	Nov. 6,	„ W. R. Fremantle.
1855,	April 15,	„ Dennis Kelly.
„	Sept. 2,	„ Aubrey C. Price.
„	Wed., Sept. 5,	„ Aubrey C. Price.
„	Sept. 30,	„ Aubrey C. Price (2ce.)
„	Wed., Oct. 26,	„ H. M. Villiers,
„	Oct. 28,	„ Aubrey C. Price (2ce.)
„	Nov. 14,	„ H. M. Villiers.
1856, Wed.,	Jan. 16,	„ Aubrey C. Price.
„	March 9,	{ „ J. B. Cantuar.
		{ „ R. Bickersteth.
„	July 20,	„ R. Dixon.
„	July 27,	„ R. Dixon.
1857,	May 24,	„ J. F. Norwich, (elect.)
„	Dec. 13,	„ A. W. Thorold.
1858, Wed.,	June 20,	„ J. R. Starey.
„	Feb. 14,	{ „ R. Ripon.
		{ „ H. M. Carlisle.

150 HISTORY OF WEST STREET EPISCOPAL CHAPEL.

1859,	Jan.	Rev. Hugh Allen.
1860,	Feb. 12,	„ C. J. Clinton.
„		„ Joshua Kirkman.
„	June,	{ „ R. Cashel, &c.
		{ „ J. K. Mellis.
1861,	Dec. 10,	„ John Garwood.

TOTAL OF MONEY RAISED BY WEST STREET CHAPEL  
FOR RELIGIOUS AND BENEVOLENT PURPOSES,  
FROM 1842 TO 1861.

Rent, (given to the poor of St Clement's			
Dane,) . . . .	£2,160	0	0
Alms at the Lord's Supper, . .	3,389	12	10½
Collections, . . . .	1,937	1	2¼
Clothing Fund, . . . .	399	13	6
Bible Society, Missionary Cause, .	613	14	11½
Aged Christian's Society, . .	779	11	10
Auxiliary Fund, . . . .	1,431	3	1
	<hr/>		
	£10,710	17	5¼

# SERMONS.

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## I.\*

“After this manner therefore pray ye,” &c.—**MATT.** vi. 9.

“When ye pray, say,” &c.—**LUKE** xi. 2.

THE reason for taking two texts is to shew what was our Lord's meaning in giving that admirable form of prayer commonly called the Lord's Prayer. First, that it may be a model on which other prayers may be formed ; and, secondly, a form of prayer itself, to be used in the very words which He has given.

All prayers, whether written or extemporaneous, are good or bad in proportion as they are formed on this model of our Lord's.

It is equally acceptable to Him whether we approach Him, in the sanctuary, the family, or in secret, by pre-conceived and precomposed forms, or the spontaneously-expressed utterance of our feelings. I will proceed to consider the whole prayer, clause by clause, and then make such further remarks as time may permit. And may God the Spirit answer the prayer which we have offered, that it may be a word in season to us all, for Christ's sake !

\* Preached on Sunday morning, September 10, 1848.

"Our Father." None, then, but those who are born of the Spirit are to use this prayer. Christ was addressing the disciples, and said, "When *ye* pray, say," "After this manner pray *ye*." Unconverted people cannot pray; they must be children of God before they can say, "Our Father." "Our Father." It teaches that God is not to be approached as a master, or lord, or governor only: that we are not to approach Him in the language unhappily used in one of our hymns—"Dread Sovereign." No; Christ has never taught His people to pray thus; nor do we find any warrant from the prayers recorded in Scripture, of the New Testament saints at least, that they approach God in any other spirit than that of a child coming to his father, not of a slave coming to his master.

"Our Father, which art in heaven." God is omnipresent—He is in earth as well as in heaven. If we take the wings of the morning and dwell in the uttermost parts of the sea; if we go to the very depths of hell, even there, says the Psalmist, "shall Thy hand lead me, and Thy right hand shall guide me." God is everywhere. Yet there is a certain sense in which He is said to be especially present in heaven—the heaven of heavens—where the angels bow down before Him; where, too, Christ has gone in our human nature, where no other man ever did enter, nor ever will.

"Hallowed be Thy name." That is to say, let it be revered as holy and sacred. Let it not be taken in vain; not only in false oaths brought irreverently and insincerely forward to affirm that which is not true;

but also in common conversation it ought not be used lightly ; nor be taken up in prayer unless it be the language of the heart : not the formal utterance of the lips, when the heart is going another way—this is taking God's name in vain.

“Thy kingdom come.” That is, may the kingdom of God be restored to the Jewish nation. The Lord their God was their king. They wished to have a king like those about them : they had their desire, and the kingdom of God over them from that time has been set aside. That kingdom is to be restored, God will be their King again, and reign over them by Jesus Christ, who will sit on the throne of His father David. This is often used, I know, to express the spread of the Church. But Jesus is never called the King of the Church ; He is the Bridegroom of His bride, the Church, and God is the Father of His children, the Church ; so that to call the Church His kingdom is simply a mistake.

“Thy will be done on earth, as it is in heaven.” That is, may it be done universally and perfectly ; done by all, and in the best way. That means the conversion of all nations. As before “Thy kingdom come” means, may the Jews be restored ; so this means, may all nations be converted. It is vain to expect the conversion of the world till Jesus comes to reign over Israel. It will never be till then that the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ.

“Give us this day our daily bread.” He gives us

needful provision for the body, or, what amounts to the same, honest means of providing for the body. It teaches to look to God in His providence to provide for our wants day by day—a true pilgrim's prayer. Some object to this prayer that it is only fit for the very poor. That is not true: the richest man in this kingdom, who probably would be the richest in the world, depends on God for daily bread as much as the poorest man; he may be made a beggar in a day and want bread before night. Look at the case of Job, in how short a time all his prosperity had fled. So might it be with any man now: he may rise in the morning, as many of our merchant princes, master of millions, and lie down at night not worth a penny. Such things have been, and may be again. No man can be sure of his daily bread unless God is pleased to give it him.

“Forgive us our debts,” as it is in Luke, “our trespasses,” as in Matthew; “as we also forgive others their debts or sins;” our debts to the law. The law demands obedience; in every instance in which we fail we are debtors. If we fulfil its claims we have paid the debt—debts are the same as sins. “As we also forgive them that are indebted to us;” that is, those who sin against us. We sin daily, and need pardon daily; and if we do really forgive all those that sin against us, we may plead that very forgiveness as a reason why God should forgive us, and not punish us in this world, but deliver us from those temporal evils, which otherwise we must expect for our transgression.

“Lead us not into temptation.” That is, lead us not

into trial, such as sickness, bereavement, or deep distress of any kind, great poverty, persecution, calumny, and the like. We may pray as Christ when His time of suffering was approaching, "If it be possible, let this cup pass from me." This was saying, in other words, Lead me not into temptation or trial.

Then "Deliver us from the *evil one*;" so it should be. "From evil" it is; and it is much to be regretted it is not in our translation so rendered, as in a former English translation. It is the very same word which is so translated in other places:—*e. g.*, the tares are the children of the "wicked one." It is, therefore; deliver us from the devil—from his works, his malice, and his wiles. We wrestle not against flesh and blood only, but against "principalities and great powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We pray, therefore, to be delivered from Satan's wiles, suggestions, and temptations, and even from possession; for no question there is possession of devils now, as well as in the time Christ was on earth.

"For thine is the kingdom, the power, and the glory, for ever and ever." "Thine is the kingdom"—this is the universal reign of God, as the Creator and Ruler of the whole world; "the power," this is of course His omnipotence; "and the glory"—all glory, directly or indirectly, is God's; the glory that the angels have, or that man shall have, and even the glory that Christ as man has received is from God. This, then, is the exact meaning of the Lord's Prayer, and nothing else.



Now, you must be aware, in going simply through this prayer, I have omitted many meanings which you will meet with in what are called expositions of the Lord's Prayer. You will see two or three meanings given to the same clause, and sometimes not one of them is the right one. As, for instance, in a little work published by the Religious Tract Society, upon this expression, "Thy kingdom come," a child is taught that it means three things. First, May Thy kingdom of grace come into my heart. Secondly, May Thy kingdom spread more and more through the world, by means of missionaries and other agencies. And, last of all, May the kingdom of heaven come: may we all be made happy in heaven. Not one of the three is the right meaning, nor at all like it. The meaning is the establishment of the kingdom of the Jews, with Christ for their king.

Another: "Give us this day our daily bread." Christ is the bread of life; hence it is given as the best interpretation: "Feed us with spiritual food help us to feed on Christ as our atonement, our righteousness, our advocate, our Lord, and our God." All which every Christian ought to pray, and does pray, but altogether wrong as the meaning of that petition. He is speaking exclusively of that one thing, food for the body: needful provision for this life.

Again: "Forgive us our sins, as we forgive them that sin against us." This is called a very serious exhortation as to the great danger of offering that prayer, that God may forgive us exactly in the same way as we forgive others. That is not the force of the word

“as;” it simply means “since” or “for.” The meaning is, “We do forgive others; therefore we ask thee to forgive us.”

God will not forgive you so long as you do not forgive others. He never hears unforgiving people so long as they are unforgiving; therefore it means simply that we do forgive every one from our heart.

Just as an illustration: Yesterday I was going in a great hurry to fulfil an appointment. I took one of the public vehicles, and asked the man, as I got in, “Will you go straight on all the way, or shall you make any stoppages?”

“We shall not stop at all, sir?”

“Will you not stop at St Martin’s Church? You stopped there the other day.”

“No; we shall not, sir.”

“If you are not going to stop, I will go with you; but if you stop, I would rather take another conveyance.”

“We shall not stop, sir.”

I got into his vehicle. We had not gone far before he stopped. I reminded him of what he had said. After a while he went on, and stopped again at St Martin’s Church.

“Now,” I said, “you told me you would not stop. I must get out. You have told me a lie.”

Upon which he said, “Keep your temper, sir; I always keep my temper. Do not be violent.”

Here was a low, vulgar man, speaking to his superior, a clergyman too, and ordering me to keep my

temper. I might have spoken sharply to reprove him, but as for losing my temper, that was quite a different thing. Besides, who was he, to say in that insolent tone, "Keep your temper, sir?"

I said, "Now, I shall punish you for this;" and I took down the number of his vehicle, and had made up my mind so to do.

But when I was considering this sermon, I began to think, How far is my punishing that man an instance of revenge? I wished to vindicate the public right; for persons ought not to consider themselves alone. This man ought to be punished for his insolence. If he will treat a man so, how will he treat a woman or a young girl?—perhaps extort more than his fare. Yet, on the other hand, I felt I ought to forgive him. But cannot I forgive and punish too? I was fearful of doing an act of revenge. Revenge is a thing I wish to be kept from. So finally I determined to lay the matter aside and leave it in the Lord's hands. I felt that I could not say, Forgive me, as I forgive others, unless I were quite sure that I had forgiven him, and I should not be quite so if I had him punished. That is exactly the meaning of the clause. We do forgive them who trespass against us; we do not wish them any ill, and therefore ask Him to forgive us.

Again: "Lead us not into temptation." How frequently is it treated as if it were the sort of temptation which Joseph had—solicitation to evil. God leads no man into evil. It is the same thing as when it says, God did tempt Abraham. God never leads any man

into sin. It would be little less than profane to ask God not to lead us into sin.

Then again: "Deliver us from evil." As in the former clause, a wrong interpretation is given which would suit the next, so the meaning of the former is given to this. The meanings of the two clauses are made to change places. "Deliver us from evil" is generally interpreted as though it meant deliver us from sorrow, destitution. It means, "Deliver us from the devil and his wiles." Yet I have read whole volumes of interpretation of the Lord's Prayer of this kind; and I think they do more harm than good; darkening counsel by words without knowledge,—making it mean anything they can wrench out of the words, and very different from what is intended.

I have a few observations to make. How many clauses of the prayer are for temporal blessings? Two directly so, at least: "Give us this day our daily bread,"—that is a temporal blessing; and then, again, "Lead us not into temptation,"—*i. e.*, trials, bereavement, sickness, poverty, and the like;—all these are things which relate to our worldly well-being and temporal comfort. It may meet the objection of some who fancy it is a proof of worldly-mindedness, if we enter on the subject of our worldly affairs in prayer. Many think there is no doubt whatever we are right in praying for grace and wisdom, for help and strength to overcome temptation, for the conversion of our relatives, and all manner of spiritual things; but it may be very doubtful whether we should pray about temporal things. It

is very much more amongst Dissenters than among Church people. There is more of this spirit amongst them, (with the exception of the Wesleyans.) They are apt to take a philosophic, and, as they think, a highly spiritual view of this matter; but it really is not spiritual, for it is not scriptural. That is the reason the Tract Society often errs greatly in such matters. It has a great element of Dissent. Many persons think it not spiritual to pray against want and sickness, still less for a man to pray for a blessing on his shop or counting-house, or a servant-girl that she may be helped through her daily work. Yet the very least thing we want or desire may be and ought to be a subject of supplication of our Father who is in heaven.

So again: "Lead us not into temptation." A man going by the railroad may use this prayer. I never enter a train without it, and I have never met with an accident, though I have travelled by rail perhaps more than many here. I never think of entering a train without asking the Lord to preserve me from accident, that I may not have any broken bones, nor see others have them.

Two petitions, then, certainly, are for temporal blessings directly, and two more are so indirectly; so that out of the eight petitions in the prayer, one half may be taken as relating to temporal things.

"Forgive us our sins." We ask God not to punish us for our sins. It does not mean in the next world, for there we shall never be punished. That is settled

once for all when we believe. But in this life I ask God not to take away the use of my arm, not to take away my sight, or manifest in a providential manner that He is angry with me.

So again : "Deliver us from the evil one." That to many must touch on temporal matters. The devil often makes use of his children to hurt us, and that in a worldly sense. How often a man's character is injured by the lying lips of some child of the devil ! Satan often stirs up evil men to do evil to those who are walking in the truth. Look at Job. The sickness of his body, the death of his children, and all his temporal evils were inflicted by the devil. Therefore, that too is a prayer which relates to a great extent to temporal matters, and shews how entirely mistaken they are who do not pray about such matters, but confine their prayers to spiritual things.

But we observe next how spiritual things come first and temporal after. It does not begin with, "Give us this day our daily bread ;" but with, "Hallowed be thy name ;" that is, first a spiritual thing of far more consequence than anything else, that God's name should be hallowed. "Thy kingdom come"—the fulfilment of the promises made to Abraham, Isaac, and Jacob, to David, and to the Jewish people, that they are to be restored to their own land, and the Promised Seed reign over them in righteousness. It is of much more importance that this prayer should be fulfilled, than that we should have our daily bread supplied, and therefore is placed before it. Then "Thy will be done

on earth, as it is in heaven," another spiritual thing, which, with the others, comes before the temporal ones, shewing the consistency of our Lord's teaching. "Seek first the kingdom of God and his righteousness, and all these other things shall be added unto you."

3dly, We notice the great simplicity of this prayer. Interpreted as some interpret it, it is a perfect enigma. I have not the slightest doubt I have given the right meaning of the prayer; it means just what it says, so that a young child may understand it as well as a grown man. How unlike the wordy eloquence of some fine prayers, properly called fine, no doubt, but not simple. How unlike ingenious prayers, a set of words put together in a very striking, epigrammatic way, shewing often much more vanity than humility; seeming to come a great deal more from the head than from the heart. Such prayer, I consider, will do but little for the spiritual edification of those who make, or of those who hear them. In this, as in all other respects, the Church Prayer-book is immeasurably better than extempore worship. I can use again, as I have once before, the words of Mr Simeon, "If all men could pray at all times as well as some men at some times, then let us have extempore prayer; but inasmuch as few can pray well, and those few do not always pray well, let us have a form." Extempore worship is dependent on a man's talent; a good man may be without any talent for extempore prayer. You may hear ministers bring forth in their prayers long dull sentences, in which, though they may shew the goodness of their hearts,

they show also the emptiness of their understandings. Tedious, though good as an exercise of patience, wearying rather than edifying.


A man's extempore prayer, too, may be affected by his temper—something has happened in his congregation before he entered the pulpit, or in the course of his discourse, to excite his feelings, and that will tinge his prayer. Even the state of a man's bodily health may affect his prayer; he may have, as I have at this time, a bad headache, and how is he to pray well extempore? He may be in excruciating pain, yet he must go through his duties; he may be enfeebled by the weather, as is sometimes the case when it is very sultry, or perishingly cold, so that he is not the same man. But give him a good, well-considered form, and then, whatever the state of the man's mind, the tone of his temper, or the amount of his talent, he will make prayers worth hearing.

How often have I heard the buoyancy of youth and prosperity in the prayers of some healthy popular preacher; and at the same time a sort of jovial expression springing from the liveliness of the young man's heart. I do not mention names; but that is a true picture, drawn to the life. But that is not the way to pray to God—not the way to address the Almighty. The language may be sensible and clever, but it is not reverent; not exactly the way in which a poor sinner, though a child, should approach his heavenly Father.

Then again, sometimes, how tinged with melancholy are the prayers of some aged dejected preacher; his



prayer has taken its hue from his empty church or chapel. This is especially the case amongst the Dissenters. They treat their preachers very much as popular actors—as long as they display to their satisfaction and amusement, well and good ; but for the most part, when they get old and toothless, only a few, and those the excellent of the earth, remain. The majority go away where they will get interested and excited, as a good many who ought to be here to-night have gone to St Martin's Hall, the theatre, and the like. Now, this will tinge a man's prayer with sadness. Again, I have heard sometimes the earnest, not to say angry, prayers of some controversial preacher. He has been setting forth the blasphemy of that accursed system, Popery, which is not Christianity, but anti-Christianity, and has wrought himself into such a temper and tone of mind, that he makes the most fearful denunciations in his prayer, as though he were God Almighty, and the punishment of sinners pertained to him. I have heard what I may really call very angry prayers from men excited by controversy. If I wanted nothing else to lead me to prefer the Prayer-book, this would be sufficient. When I consider its wise, sober, comprehensive prayers. How many of these extempore prayers are upon one thing. I have noted this especially at the revival meetings, which some people run after with such great delight ; such as those next week, which attract much notice, and at some of which I intend to be present. Those revival prayers are poor when compared with those



of the Prayer-book. A man gets up full of one idea, and repeats it over and over again in different words ; sometimes little better than nonsense through his excited state of mind ; and sometimes most irreverent. I heard one, little short of blasphemy, insisting upon the request being granted, "God, we call upon Thee—we *expect* that Thou wilt answer us." That is not the way to pray to the Most High ; it may be very well intended, but it is hardly the way for a man to speak to his superior on earth. No ; nothing, I think, will move my judgment as to the vast superiority of the forms of prayer of the Church to the extempore prayers of the Dissenters. I ought to know something about it. I have had long and intimate acquaintance with some of their best men, and have heard a great deal of their services for many years. I have frequently been to them as well as to our own, and when I look at the Prayer-book, and see its wise, sober, comprehensive, scriptural, spiritual forms, I would say almost with the judicious Hooker, "Give me the prayers of my mother, the Church ; there are none like hers."

4thly, We notice no one need object to use forms of prayer in the family or the closet. The Quakers or Friends, object to all pre-composed public prayers, and say that we never ought to pray but by the Spirit ; they, of course, will never use forms ; but every time they choose to pray we are to suppose that they give utterance to the mind of the Spirit ; which is a very great assumption for uneducated and illiterate

men ; as most of those who profess to be so inspired are. Then, with regard to family prayer, on the whole, I am inclined to think that a well-arranged form is the best method. There are many reasons ; but one in particular ; it avoids all suspicion of personality. There is the father, who is the person who should take the prayers ; there are the mother, the children, the servants, and the guests, it may be—I am speaking of an ordinary family. Now, it is no more than probable, if the prayer be extempore, that out of the number some one or other will be touched by it, and feel, ‘ that it is meant for me ; ’ and when any person thinks that preaching or praying is meant for him, he is apt to take offence ; and there is reason in this. On that account I never preach at anybody ; and this is my reason. Not that I am afraid—I fear no man ; if all the crowned heads in Europe were present it would not signify—but my reason is this : I do not believe it does any good. It is not the word of man that God blesses, but His own word. If I take up some individual and make a set at him, I am no longer delivering His message, but my own. Consequently I have never preached in a personal manner, though constantly accused of it, and sometimes even thanked for it, when nothing has been farther from my mind. Of course, I cannot help seeing sometimes how well my description suits some persons ; but that is their fault, not mine.

Then in family worship, one member of the family might fancy himself to be attacked. A man comes under your roof as your guest, and you go down on

your knees, and, as he thinks, begin abusing him ; therefore, unless a man can insure the greatest caution, wisdom, and prudence in his prayers, I think it better that a form should be used. Then they may use their own discretion as to what they shall omit. There is much in some prayers that many could not say with truth—particularly in those of dear Edward Bickersteth. He wrote as if every one were like him, and uses the strongest and most superlative language in his prayers ; which would not be true on the lips of one man in a million. I could not use Bickersteth's prayers. I could not say, "O Lord, I am burning with zeal and love," that is rather a description of what I ought to be than of what I am. Therefore, in prayers of that kind, I think it is better to use a pencil and alter them according to circumstances. So with regard to private prayer, I cannot but think there is a great waste of time. People are thinking of something else ; they are long on their knees, but perhaps not half the time praying—making what they call extempore prayers. I know well what is the snare of extempore prayer, and can give a good opinion after thirty years' experience ; and I am convinced that some had better make use of a book.

Oh but, say some, and particularly uneducated people, prayer ought to be from the heart ! That is quite true, and that is the fault I find with many of the extempore prayers ; they are not from the heart. People will go down on their knees and make their prayers, but are frequently thinking of something else ;

and this you know very well. Perhaps there are not twenty exceptions in this chapel. The thoughts are in a state of discursiveness ; and this may be checked by those who use written prayers ; and, in my judgment, many would be much helped, particularly my dear young people. You know I give you "Haweis' Spiritual Communicant" when you first come to the table, and it is with the view that you should be assisted thereby in prayer and self-examination. For self-examination, if left to yourselves, is likely to be very superficial. You may pass over a great many things. You will say, "Pardon my sins," generally ; but the book will tell you of them more particularly. It will bring to memory your pride, your lust, your envy, selfishness, and sloth, and a great many things that you would not remember ; and that is the way to pray. It is not enough to say, "God, forgive me all my sins." After all, extempore prayer is often much more formal than book prayer. Let it come from the heart by all means ; but the book need not hinder that. The book will prick your conscience, and shew you where you have done amiss. I think a form is a great help. I often use a book myself. I do not say every day or every week ; but at times for many years I have done so, and found it very useful, particularly in the way of self-examination. So, in the way of praise and thanksgiving, a form is very desirable ; such a one as in our Church service : "We thank Thee for our creation, preservation, and all the blessings of this life ;

but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory." What extempore prayer ever equalled that? Did you ever make a thanksgiving to be compared to that, going through details, enumerating your mercies?

I must now conclude with a few words of application; and first to the unconverted. You never pray. You may say, "Our Father," but it is not true; you are not a child of God. You may be displeased to hear this, but you will be more displeased when you are in hell. Your anger will make no difference to me, but it may to you. Think of this, my unconverted hearer, when you go to what you call your prayers. Were you at the table of the Lord this morning? Have you ever been? If you have not, do you not know that you are living in sin? You may take up Christ's name in your lips, but He will not own you. You must repent, and give up your wicked ways and evil companions. You must give up those unclean lusts—those covetous practices—those selfish ways—your worldly and ungodly habits—all must be laid aside before you can pray. Your prayers are not heard; no, no more than the prayers of the heathen who say, "O Baal, hear us," when there is no Baal to hear; or than those of the savage when he bows down to his block of wood or stone which cannot hear. "God heareth not sinners." The man was right who said that. "You must repent, and believe in the Lord Jesus Christ." You must be a child before you can

say, "Our Father." "You must be born again, or you cannot see the kingdom of God," nor offer the services of a child of God.

Finally, one word to you, my beloved in Christ ; more especially to you who have come to the table for the first time to-day. See the loving way in which our Father invites us. He waits to be gracious. We have only to ask, and we touch the spring of a Father's heart, and out flows His love in reply. Believe it through the week ; and whilst unconverted sinners go forth either to neglect the form of prayer, or go through it in a dull and heartless manner ; do you go forth to your service in the full conviction that your heavenly Father takes an interest in your concerns, and will answer your supplications.

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## II.\*

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be that goeth forth out of my mouth : it shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—ISAIAH lv. 10, 11.

It is very common in the Word of God to compare God the Holy Spirit to the effect of rain or dew ; but here the Word of God itself is so described ; nor is it

\* Preached Sunday morning, January 25, 1857.

the only place. For instance, in Deut. xxxii. 2, the very same image is used—"My doctrine shall distil as the dew." A very poetical and beautiful description! The same figure is used again, to mention no other places, in 1 Cor. iii. 5, 6. You will find the Holy Ghost speaking in this verse by the mouth of Paul, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." Here you perceive both images are used; the word is compared to water, whether rain, dew, or artificially supplied water, is immaterial. "I have planted"—'I have sown the good seed. Apollos, my dear fellow-labourer and coadjutor, has given line upon line, and precept upon precept.' That he compares to watering the seed when sown. Both images are used; and no doubt the latter image of watering, which causes the seed to spring and grow, very well represents the effect of the Holy Spirit upon the word preached. The word, without the Spirit, can never profit; that is to say, it can never make a man wise unto salvation; just as there would be no harvest if the seed sown were not watered by the rain or dew which falls from heaven continually.

Look at this passage, my brethren. What consciousness of power, what sovereignty, what dignity is here! "My word shall not return unto me void; but shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." It will remind you of what the same prophet says (Isaiah xli. 9)



where the Holy Spirit speaks on this wise: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." He is finding fault with Israel for their tendency to idolatry. 'Do not follow those idols which the heathen worship, and which can do nothing. I am God.' "I have purposed it, I will also do it." Notice the consciousness of power—the calm dignity. I have purposed, and who shall disannul it?

Well indeed may the gospel be called "the power of God unto salvation," as it is called in the Epistle to the Corinthians. Nothing can stand before or resist it, when the pleasure of God is to be accomplished thereby in the salvation of a sinner, however great a man's *pride* may be, which will make him resist its humbling doctrines; whether as regards their intellectual reception, or their bearing on his conduct in life. For the gospel is humbling both ways—the doctrine of the Trinity is very humbling—a proud man rejects it, cannot understand it, and will have nothing to do with it. Very humbling, too, as regards this life; teaching people to renounce the world, to condescend to men of low estate—as we read this morning in the

Epistle—not to seek great things for ourselves. All this is very grating to a man's pride, whether intellectual or otherwise. Of course there are not many who can be intellectually proud, because they have not much intellect to be proud of. There are not many men of great intellect, and these few are often among the most stubborn and bitter infidels. Such men as Hume and Bolingbroke had great powers of mind, and nothing but their accursed pride kept them from receiving the humbling doctrine of Christ crucified. Very many there are whose pride rebels against the humbling doctrine of the Gospel. It enters into people's walk and conversation ; it touches everything in a man's private and social life ; it interferes with a man's desire of esteem. A man rises in the world, and seems to be greater than he is ; which most desire. It mortifies the love of dress, and pomp, and show ; the seeking after good company, which means high, rich, and titled company ; and a variety of other things. The gospel lays the axe to the root of all this, and cuts it down. A great deal of that sort of pride is to be found amongst the lower orders ; it is not at all confined to those above them. Go down to the lowest strata of the human pyramid, and you will find people living in one single room, an attic, or a cellar, as proud as any king on his throne. Now, people shew their pride very often in that they dislike that gospel which humbles them, and tells them to keep their proper place. That tells one, if a working man, not to try to appear other than he is ; if a tradesman, not to pre-

being exceedingly mad against them, I persecuted them even unto strange cities." What a devilish exhibition of malice! Yet see how the Lord was pleased to subdue him. It is true he thought he was doing God service; but that did not prove that he was not acting in a malicious spirit. He was a "chosen vessel," and therefore it was he could not withstand the power of the word which he heard from heaven—"Saul, Saul, why persecutest thou me?" From that time he became a new creature in Christ, and illustrated the text, "My word shall not return unto me void; but shall accomplish that which I please, and prosper in the thing whereto I sent it."

Now, as the purpose of God is secret to us in every individual case; and only made known by its accomplishment; when we preach the gospel we labour with hope, and never know what blessings may result from any sermon. We never can tell, for the word is, "It shall not return unto me void; but shall prosper in the thing whereto I sent it."

I do not say with some, that the gospel is always made useful for the salvation of sinners. You must take the whole passage—"It shall prosper in the thing whereto I sent it." We know that the gospel is sometimes the "savour of death unto death," as well as "of life unto life;" and both are to the glory of God, as the apostle says in the Epistle to the Corinthians. Every man is damned with an aggravated condemnation who has rejected the gospel, and will be an eternal monument to the glory of God's holiness and just judg-

ment upon sin. Every man who receives the truth in the love of it shall be an eternal monument to the glory of God's grace. So that when it says, "It shall not return void," we must notice that it does not return void even when rejected. God is still glorified; though far more when it is received, because "mercy rejoiceth against judgment."

How very encouraging it is to preach the word under such circumstances! What wonderful instances we have seen of the grace of God, and the power of His word. Why, some of you are living evidences of it. Yea, many of you. Ye were darkness, but now are made light in the Lord. And why so? Because the word accomplished the thing which He purposed, and prospered in the thing whereto He sent it. He sent it for the very end that you might receive it in the love of it, and thus be made wise unto salvation.

How different is the life which you live now from "your former vain conversation, which you received by tradition from your fathers," as the apostle Peter says. How different from that which you lived before you were converted to God. It is both inwardly and outwardly different from that which you lived before you tasted that the Lord was gracious. Before, you were amongst those whose boast was their shame; not only rejoiced in iniquity, but would boast of iniquity. Some know well enough that what they thought to their credit, they now think to their disgrace; and are ashamed of those things in which, in former days, they gloried. Such a wonderful transformation has been

made by the effectual power of God the Holy Ghost in your case ; as in the case of many more. The word has been wonderfully owned during the last twenty years in this place ; and not here alone, blessed be His holy name ! But some, alas ! have turned aside and gone back again, like the sow to her wallowing in the mire ; or like Orpah, who made a movement in the right direction when she offered to accompany Ruth and her mother-in-law to the land of Israel ; but her courage failed, her heart and affections went back again to her idolatrous country, her old associations and habits, and she drew back unto perdition !

Some such instances we have had, and very painful it is to call them to mind. I can sadly remember the cases of some ; particularly one case of a poor young sinner taken from the very dregs of society ; naked feet and head—neither shoes, nor stockings, nor bonnet—altogether a spectacle of poverty ; surrounded by relatives who lived in crime. God touched the hearts of some of His dear people. They clothed her, fed her, and one even went the length of taking that poor pauper child and adopting her for her own, brought her up with the greatest care, placed her under the sound of this ministry. At length she came to the table of the Lord, and for a season seemed to run well. But it does not appear that the power of the Spirit had ever accompanied the teaching she received. As she grew up, the natural corruptions of her depraved heart began to manifest themselves. “The lust of the flesh, the lust of the eye, and the pride of life” were too

strong for her. The religious profession which was formed only by education, and also taken up principally for worldly interests, was abandoned. The world was too much for her ; and at length she broke away from her pious connexions, and is now I know not where ; but in the broad path which leads to eternal destruction. What a warning ! especially to the young !

Again, there are others who, with self-willed pride, have forsaken the fold to walk in ways more flattering. Some of these, I have noticed with sorrow, thinking themselves very much improved, leaving the humble—apparently humble and consistent—walk which they had, when they went in and out amongst us, for other ways, under a notion of being more spiritually-minded. Upon examination, it has turned out they have been taken into more familiar intercourse with people above their rank in life. Ladies would talk in a friendly, Christian way with them ; or they might sit and break bread in company with a lord. Persons often prefer this kind of religion to worshipping with a number of others where they are well known to be nothing more than they are. I have had several melancholy instances, in which some of the poorer classes have been flattered by the kind intention of some benevolent, weak-minded nobleman ; and, gratified at this, they have left the fold, and told me afterwards, that *now* they had “such spiritual food ;” whilst you would think the devil was feeding the spiritual pride of their hearts, and teaching them a number of vague, crude opinions. It is very much so among the Plymouth

Brethren, and some who call themselves Bible Christians. Worshipping with nobody in particular—loving all good people. They are pope, cardinal, and bishop all in themselves; and they will gather a little knot about them to think them so. There are to be found, both in the country and in London, benevolent, good, kind men, who like to stand on a sort of pedestal to receive worship, whilst professing to be worshipping more spiritually than others. I know one instance in which a good man (I hoped he was) went the length of building as many as seven chapels, preaching the gospel to a little clique, who were all flattered by the advanced spirituality of their little church. Alas! he is now a Mormonite!

I have seen the effects of this again and again; some of my own children in Christ have been drawn away thereby. And as it is with the poorer sort—the humbler classes, as they are called, (though it is by no means true that the poorer are also humbler,)—so, too, I have seen it with those higher in society. They do not like being put on a level with the poor man. They like to have their religion shaped according to their fancy. They will take a room themselves; collect some “dear brethren and sisters” together, and then they will be pope. Everything they say is very spiritual; and they do not mind giving money for that. They will do many kind and charitable deeds, and probably have the root of the matter in them. They have been converted, and then, after a while, have gone hither and thither, some to the Plymouth Brethren. One (of course I do not


mention names) has got above that, and has a church of his own. There is carnal pride! he cannot humble himself and worship amongst ordinary people as an ordinary man! So, my dear brethren, some have gone back in that way, and shewn symptoms of decline.

Then there are others who have not gone from the fold and the pastor; but yet are manifesting certain symptoms which shew that their religion too is declining. They are drawn aside it may be by an idol; especially is this the case with the young. A young person forms a connexion or acquaintance which proves a snare. The prayer-meeting begins to be neglected; duties which before were done with the greatest diligence and love are now avoided: done imperfectly, or not at all. Though there may be no open breach, the sanctuary not forsaken, either morning or evening, or even on the week day; yet "here and there are gray hairs upon him, though he knows it not," like Jacob of old. Others will perhaps give their company and their time to such as draw them away from the worship of the sanctuary. We have known persons take up a good work, perhaps be on the committee of a society, perhaps visit the poor; and they have gone on well, till they have met with some one or other who has opened a new source of pleasure to them, and then they have found their duties less attractive than formerly. They are often absent: that is the beginning of decline; no man can tell where it will end. "Despise not the day of small things." I have now considerable experience, and might perhaps safely say, I know ten times more



on such subjects than any one present. When I see how a person acts now, I can judge pretty well what he will do next. I can tell when that zeal which used to be so hearty is forced, and that affection which used to be so sincere is assumed. I can understand all that. Never despise the day of small things. It is not always the case when a person is attending service twice on the Sunday, and even coming on the week day, that all is right. There may be little outlying marginal duties which are neglected. Just as some complaints begin at the extremities and at length reach the heart, so is it often with the moral character, depend upon it. When men fall from religion, it is generally by little and little. It begins by neglecting secret prayer, then frequently neglect of the week-day service follows, and at last it turns out that the person is unconverted. This is a common thing.

Others, again, as they have grown up, have felt the strength of temptation increased. Carnal lusts, worldly lusts, and the pride of life make their power more felt. It is one thing for an ingenuous, open-hearted youth to throw himself headlong into a profession of religion, and another to continue steadfast, when he gets a little older, and finds that religion is a very despised thing; that the minister, whose esteem he formerly so much valued, is not so great a man as he first thought him. Such begin to look about them. They see others of their age dress more than they, and are not indisposed to imitate them. Any excuse will suffice for absenting themselves from the sanctuary; and thus they go on;




down, down, down, till at length they turn out not to have been of us, by going out from us. Cases of that kind I have seen again and again ; sad that it should be so ! But blessed be God, how many there are who hold on their way ! Not scores, but hundreds, have held on, and gone from strength to strength, consistently adorning the doctrine of God their Saviour. Oh that it might be so with every one of you, my unconverted brethren—my fellow-sinners ! and that you might find the word mighty to-day to bring you to a knowledge of that truth whereby you shall be made wise unto salvation ! That you might find it to be mighty, as the apostle describes it in the 10th of 2 Cor., where he says, “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” Oh that it might be so with every one of you ; that you might feel the power of God this day ! That you might be brought to know Him as your Saviour, whose blood was shed as an expiatory sacrifice to make atonement for sin ; and who fulfilled the righteousness of the law, that it might be imputed to all that believe in Him.

Beloved in the Lord, See the words of the text. How very encouraging they are to those who humbly and reverently bow down before God in His house of prayer. “It *shall* accomplish that which I please ; it *shall* prosper in the thing whereto I sent it.” How encouraging

is this! When we look round and see others fall away, we may say, as it says in the hymn by holy John Newton, "Shall I too follow their example? will the world be too much for me?" Blessed be His holy name, no! "It shall accomplish that which I please, and prosper in the thing whereto I sent it." And what is it that He is pleased it shall accomplish? "It is His good pleasure to make you His people." He hath predestinated you to the inheritance. Now, that must prosper. You shall never perish.

I have just had news this morning of a very sweet confirmation of this truth—that God is faithful.

A dear sister in the Lord, not a daughter in Christ, though many years a worshipper in this sanctuary, was converted at Taunton; and her character was like that beautiful clime, soft and sunny. She was a great invalid, and lame. She could not walk to church. She loved the truth; she loved the Lord Jesus Christ, and all those who love Him. That dear young woman—girl, then, (for she was only about thirty-six when she died last night at twelve o'clock,)—that dear girl was staying with a brother living at too great a distance for her to come on Sunday. She walked with difficulty, and that with a crutch. Rather than miss the opportunity of hearing the gospel, which was useful to her, she would come twice a year, only because she could ride then; and that was on Good Friday and Christmas-day. Then she could hear the truth, which she loved, and break bread with us at the table of the Lord. This went on for some time. At length her brother, a



Christian man, planned with her that she should have a lodging at such a distance as might enable her to walk, or rather crawl, to the sanctuary ; and thus for some time—I forget now how long—she was able to come twice on the Lord’s-day, besides coming in the week. At that time there was a lecture on the Thursday, (given up now, because the people neglected it.) I found her always in her place. Pain and infirmity did not keep her away. Her heart was in it. She loved the joyful sound, and responded with all her heart to the words of the Psalmist, “My soul hath a desire ; yea, a longing, to enter into the courts of the Lord.” She really did love worshipping with the saints. Many a score of times have I felt myself refreshed by communion with her. I got more good from her than ever I did her, though she highly valued my ministrations. At length she became so infirm and afflicted that she was unable to come, or even to walk across the room ; and then it was judged wisest that she should return to her brother’s house, where she would receive every kindness which brotherly love could suggest, and also the affectionate attention of his Christian wife, besides the pleasure she would derive from being present with their dear children ; and thus she was separated from us. Living so far away, it was impossible I could attend to her, and therefore, since then, I have seen but little of her. Once or twice, on her birthday, I have visited her.

A while since, I received a letter saying that she was really dying. I went to see her on one or two occa-

sions. She was severely tempted by the evil one. The "enemy came in like a flood;" but the Lord "lifted up a standard against him," rebuked the tempter, and drove him back. It pleased Him in His sovereign grace to let her have no more trouble of that sort.

Last night I was sent for, as she was dying—not by her, (she was so considerate,) but by others who knew I should wish it. I went between ten and eleven o'clock, and found her sweetly reposing on Christ—in dreadful pain—such suffering that she could hardly command herself; but still by faith resting on Jesus—just able to give assent to my inquiry, whether her dear Lord was with her.

I could not stay till she died; I did not expect she would die so soon, or I would; but having duties to perform, I came away about eleven o'clock.

My principal reason for relating this is, to say that when some days ago I saw her, expecting from day to day to die, she had had a very excited and rapturous night. She scarcely closed her eyes, but was in prayer, saying, every now and then, "Oh, how blessed!" "Blessed be His holy name!" And in the morning when I saw her I said: "Shall I pray for you that you may be strengthened?" She looked at me with a sweet smile, and said, "That is all done." "Then shall I return thanks to Him who is so good?" "Yes, you may do that." I did so. Afterwards, she added, "I wish you to give a message to the people." "Well, what is it?" She said, "Give them the words of a dying woman. I have been doubting all my life; but

I have no doubt now. Tell them. God is faithful. God is love. Christ is all."


I have given my message. I hope you will remember it; especially those who are doubting and fearing. You see that when she came to the "verge of Jordan," as they call it—when about to pass through the valley of the shadow of death—all her doubts vanished. If they had not, I should not have thought less of her true piety. I would still have buried her, and said, "We commit the body of this our dear sister to the ground, in sure and certain hope of the resurrection to eternal life." A person's dying experience is no proof at all of his condition. A man may be under sore temptation even in his last hour. It was so with Cowper the poet; but nobody who knows anything about Cowper will suppose he was lost. He was a child of God—and once a child, always a child.

I was happy to hear her testimony, and think it is generally so. In attending the dear children of God on their deathbeds, I always feel cheerful, and often surprise the relatives. I feel as if I were seeing off some dear friend to a happy home. I even kissed her cold, clammy lips, and said, "Farewell! dear sister, you are going home. I think I see a captive, long bound in prison, let loose and promoted to honour." And this dear child of God, long afflicted by the devil, the world, and the flesh, pre-eminently a spectacle to look upon, seeming twenty years older than she was—a mere skeleton—what a blessed thing for her to get away from the body of sin and death! That

body shall be raised and transformed into the likeness of our Lord and Saviour, and will be caught up to meet Him in the air at His coming. Why do we mourn for them who sleep in Jesus? I am glad they are gone. I am glad she is gone. "To depart and be with Christ is far better." What is the use of reading the Bible? I really believe it.

She was of a social disposition, and loved society and conversation, especially spiritual conversation, though she spent hour after hour in her lodging, oftentimes without a soul to speak to her; but now how happy she is! Perhaps (I cannot tell) listening to us now! The Lord has taken her away.

She fell asleep, as the messenger who came this morning said, a few minutes before twelve—the sweetest sleep she ever had—no fear of that sleep being disturbed by "strong pain in the multitude of the bones"—no anxiety now, no care, no more temptation of any kind. Now she tastes of the "pleasures which are at God's right hand for evermore." And why? because of the truth which she dearly loved to hear and dwell upon. The Word did *not* return void; but when she heard it at fifteen years of age, that was the time at which He sent it forth to accomplish His purpose of grace, and save her with an everlasting salvation.



## III.\*

“If ye shall ask anything in My name, I will do it.”—JOHN xiv. 14.

THE language which our Lord is continually using in the Gospels leaves us no alternative but to consider Him one of the most presumptuous, arrogant persons that ever breathed, or else He was (as we believe Him to be) God manifest in the flesh. This is very plain in many of the sayings of our Lord, in which He not only states doctrines, but states them in such a way that His people may never be at a loss to learn those truths which are needful for salvation, and constitute the essence of the Christian religion. And not only when His teaching was avowedly doctrinal, but also when, as here, making gracious promises, and giving encouraging declarations; even then He is still asserting those great truths which are the peculiarity of the religion of Christ; without which, in fact, it ceases to be this. Alas! it is a sad fact that by far the greater part of those who call themselves Christians do not hold them. In these ensnaring days, upon which our lot, unhappily for ourselves and our children, has fallen, how needful is it that we look to the ground of our belief, and see whether indeed we are resting on those truths which God has revealed as needful for our salvation.

Hence, in this my first sermon on returning to my ministry (interrupted for an unusually lengthened time, through the kindness of those who were ready

\* Preached on Sunday Morning, 8th September, 1861.



in hand and heart to put our place of worship in more comely order)—on returning, I hope not soon again to be interrupted, and probably not for the remainder of my days here—I think it right to commence with laying down the foundation without which no man will ever believe unto salvation; “other foundation can no man lay.”

But, dear brethren, it is not sufficient that we have the name of Christ. We must have a right knowledge of His person and doctrine. We must really and clearly understand what it is He would have us believe, when we say we believe in the Lord Jesus Christ.

At first sight, the words of the text might seem to be only a gracious promise made to those who pray. It is so; but it is something more, and we might even say more important, for mark the way in which our Lord expresses His promise—“If ye shall ask anything in my name, I will do it.”

That we may more conveniently consider the text, let me arrange it under two heads—1. Doctrine taught; 2. Promise made.

First, The doctrine taught: “I will do it.” Of course, all real prayer is addressed to Jehovah. Prayer to false gods is vain. If prayer is to prevail, it must be offered to God himself. When our Lord is speaking on this very subject of prayer, He says, “If ye ask.” Whom? God. Whom else? “If ye ask, I will do it,” evidently teaching that He is God; that He and the Father are one; that He was “God manifest in the flesh;” that in “Him dwells all the fulness of the Godhead;” that “He thought it not robbery to be equal with God;” that He was the Son,

co-eternal and co-equal with the Father and the Holy Spirit; one of the Persons of the Triune Jehovah, (distinct in person, but one in essence.) Were we about to prove the doctrine of the Holy Trinity, we might find many texts which speak directly to the point. But we notice that it is not alone in those which assert it directly. We find it taught indirectly also; the whole of the Scriptures is impregnated with this doctrine. Just as in a flower the sweet smell is not confined to any particular leaf, so in the Bible the Trinity in unity is not to be found alone in the teaching of this or that inspired writer, but it is everywhere, from Genesis to the Apocalypse.

What, then, is the inference? That he who doth not believe the doctrine of the Trinity rejects the Word of God. He may believe, indeed, as a heathen or a Socinian does, some things that are taught in the Bible; but to believe the Bible without the Trinity, is simply to have the sun without its light or heat. We notice Christ asserts His Godhead, "I will do it." It is God's prerogative to answer prayer. Jesus says, "Address Jehovah in my name, and I will do it." This, I repeat, is either the most arrogant presumption, or the language of, what we know He was, the self-existent and co-eternal Son.

Now, mark further. He says we must ask in His name, by which we learn that God hears no prayer but through His Son. "There is one God, and one Mediator between God and man, the man Christ Jesus." Now, by asking in His name, it is plain that Christ would have us understand that they who

come not through Him, never come acceptably, and are never heard. It is said in one place, and truly said, "God heareth not sinners;" and they are all sinners who call not on Him in the name of His Son. "No man cometh unto the Father but by me." "I am the way." This mediation of Christ in our nature is the one and only way by which a sinner can approach his God.

What did our Lord mean by coming in His name? Is it sufficient to say, I call upon Thee in the name of the man Christ Jesus? He meant more. He meant, you must come believing in me, not simply believing my existence, as God manifest in the flesh. More than this. What meant the apostles when they said, "Believe, and thou shalt be saved"? Think you they meant men to receive His name as a kind of talisman — something which, in a magical way, would bring them to eternal life? No; they meant something more. If that were all, the Old Testament would have been needless, the sacrifices vain, the words of the prophets (to a great extent) useless. The teaching of the apostles would have been needless too. To what purpose did they speak so much of a Substitute, of redemption, of the shed blood which cleanses from sin, of the righteousness which justifies the ungodly, if it were not the meaning of the Holy Ghost thereby to expand and expound that teaching?

No man believes in Christ unless he believes the doctrines concerning His person and work, and the object of that work. We are to believe very much

more than His person. We must believe for what end He became that person ; believe that when He took upon Him the likeness of sinful flesh, He bare our sins, was made sin for us ; that the Lord chastised Him in our stead. When, then, our Lord says that we are to come believing in His name, He means that we are to come in this way, believing in Him as our atonement. Nor does any man come acceptably without. There must, moreover, be a personal appropriation of what He has done, so as that when we come as sinners to the throne of grace, in the name of Jesus, it is because He was made a sacrifice for our sins. He tasted the bitter cup of God's wrath, that we might drink the cup of His love at the marriage supper of the Lamb.

Therefore, it becomes a matter of very great importance that we should understand the meaning of Christ when He says, "If ye shall ask anything in my name, I will do it." A man may ask in Christ's name, but not in His sense. No man asks in Christ's sense unless he believes rightly. He must believe that Christ died, and why He died. He must believe that He bore his sins individually, even as if he were the only one for whom He suffered. Vague, general statements, which satisfy many in our day, and more especially in this dark metropolis, will not meet the case. It is not the intention of Christ that we should come in that way ; it is bringing the name for the thing—a mere form, without the power. We must believe in the fulness of the love of God ; that He so loved us personally, us predestinated, if you will, as to give His Son to die for

us, that we might not die eternally. This is the way we are to ask in His name, pleading His righteousness, which is by faith upon all them that believe. The imputation of the righteousness of Christ is the doctrine of the Protestant Church; and it is one of the most comfortable doctrines that a man can receive into his heart. It is a blessed thing for a sinner to know that he approaches God clothed in the righteousness of Jesus, so that he can say, "In the Lord I have righteousness." We come through Him as our intercessor; no prayer comes acceptably but through Him. "If ye shall ask anything in my name, pleading what I have done, trusting in me as the only way of access, I will do it. I am exalted for that very end, to watch over you, to provide for you in need, and comfort you in sorrow."

This is coming in the name of Jesus. It is not sufficient to believe generally that Christ died in some way or other to save sinners; that we are to be baptized, and trust in Him in some vague manner; this is not the religion of Christ—not the religion of the Bible. I will just answer one objection—an objection I have heard very frequently, especially of late, in conversing with persons. "If you make this doctrine concerning the atonement so necessary, only think how many you shut out from eternal life. Surely you would not say that a man who does not believe precisely as you do on this subject will not be saved, when he is as sincere as you, and perhaps may live as moral and virtuous a life as you—surely you would not shut out that

man?" It is said. "Would not charity admit him?" Now, dear brethren, under the guise of charity, some men turn out to be haters of Christ; they are really setting aside His gospel, and putting something else in the place of it.

The answer is, religious truth is the same as any other truth. What should we think, if, when we were speaking of some of the wonders of astronomy, the size of the sun, for instance, or the rapidity of the motion of a comet, any one were to say, "Some who are able to understand science may believe these things; but surely it cannot be necessary to suppose them true, when so many are quite unable to understand the statements you make concerning the sun, how it can send forth its light and heat from so great a distance, or how the comet can travel so many miles a second?" Would any one believing astronomy say, "Well, they are not truths; as people in general do not seem to understand them, we must give up facts—the sun is not so large, the comet does not travel so rapidly, people in general do not understand it, whole nations disbelieve it." Are we to give up truth in that way? Is there an astronomer upon the face of the earth who would disbelieve it on such grounds? "No," he would say; "I have evidence, and I am not to discredit it because so many cannot comprehend it." Men will agree with this; but when it comes to religion they reason differently. When we say, unless a man believes so and so with regard to the atonement, he cannot be saved, they argue in the same way exactly.


"Think to how few you confine the truth." And will you give up that truth because so many do not receive or understand it? "Yes," they say; "we should not insist on it so strenuously, seeing so many disbelieve it." What difference does that make with regard to truth? Will any man believe the sun to be less than it is, because multitudes may think so? No, we know its size, for we have proof of it. Just so with the Sun of righteousness; just so with the doctrines of the gospel. It is beside the question to say, "Think how many will be shut out if it is really necessary to believe the doctrine of the atonement." My answer is: We have proof upon the matter. In the Word of God we are plainly taught that Christ bare our sins; that He is our great High Priest, the only medium of access to the Father. As with natural things, some men believe them because they are taught, others disbelieve because not taught, so with regard to the gospel. The reason some believe, is that they are taught of God, and others do not because not taught of God. And the reason, instrumentally, is, that they are taught by the Scriptures, or by ministers, or some other way; whilst of those who are not taught of God, some have not the Scriptures, some read them wrong, and some have teachers who teach them wrongly that it is enough to have a general belief in Christ, which turns out to be no belief at all.

We notice, secondly, The promise given. "If ye shall ask anything in my name, I will do it." Of course, dear brethren, you are well aware that God has

not put the government of the world out of His own hands into the hands of His people. When it says "anything," it cannot mean that every petition shall infallibly be granted. Two persons might ask for exactly opposite things; one that the rain might fall, the other that it might not. Both cannot be answered at one time. Indeed, the word "it" is not in the original. You will see it is printed in italic. It is "I will do." Very similar to the expression, (Psalm xxxvii. 5,) "Commit thy way unto the Lord . . . and he will bring to pass." He will hear your prayer, and grant your petition, if for your good and His glory. Not bring *it* to pass; but at any rate He will bring to pass. Your prayer shall not be "as water spilt upon the ground, which cannot be gathered up again." If there is one thing more endearing than another, it is the exercise of confidence in a prayer-hearing Saviour. Oh it is a blessed thing, revealed without reserve and in many ways, that He is a prayer-hearing Saviour! When on earth, He illustrated it in the clearest manner, entering not only into the spiritual interests of His people, which are the principal thing, but into their temporal concerns, their daily business and duties; taking interest in their welfare as regards food and clothing, health and family, in their passage through this wilderness world. Oh it is a blessed privilege, which one is never tired of hearing, that we can come to the throne of grace in the name of this blessed Mediator, and ask what we will, and He will do—the very thing, it may be. How wonderfully prayers are answered!



The most unlikely thing comes to pass in the easiest and simplest way. After many years' experience of God's dealing with His people, I am increasingly convinced of this—the faithfulness of His promise that He will hear prayer. "Thou that hearest prayer" He is called; as though He would be known by that name, just as He is called the Almighty. Now, beloved, what is the practical application we should endeavour to make? We must lay the basis of doctrine first; the foundation of faith before the superstructure of privilege. Oh shut your ears against well-intentioned but unenlightened teachers who would lead us to think those precious truths enshrined in God's Holy Word which relate to the Person and work of our Lord and Saviour are, after all, matters of comparative indifference. Do not believe them. You will never be saved, never be pardoned, if you do not rightly understand the atoning efficacy of the blood of Christ. Men may say what they will; they will perish eternally if they do not receive these things rightly; this atoning blood, this expiating blood—the chief of sinners may rest on this foundation. If I knew that the vilest sinner on earth were within the sound of my voice in the walls of our renovated sanctuary, I would say, Christ hath borne the punishment of your sins in His own body on the tree. God knew all your sins before you came into the world, and gave His Son to die that you might be forgiven, provided you believe in Him as your substitute. That man is an unconverted man, no matter who, who does not so believe; and he is a pardoned sinner who does; and trusting in Him thus as



his substitute, by the teaching of the Spirit, all is freely, fully, and eternally forgiven. And now, I would say to every sinner in this sanctuary—would that I could say it to every sinner on the face of the earth—"He that believeth is not condemned, but saved in the Lord with an everlasting salvation."

Now, a word to the converted. Here is a promise given : one the Lord meant to be taken literally. He meant you to take Him at His word, and apply it to yourself in all the circumstances in which you may be placed. He meant you to make use of it as I did this very morning, or yesterday, both, indeed. It is now a long time \* since I opened my lips for my Master in preaching. I have spoken at a Bible meeting, and to small companies, but during the whole twenty-seven years that I have been ordained, I was never before so long without preaching. Cecil said, that if he left off preaching for a month he should not know how to begin again.

However, on recommencing my ministry, whilst thinking on this text, the thought came into my mind, Oh that this word might be a blessing ! That this first sermon may be a rich blessing to some sinner ; that some seeking soul may find rest, and every dear child of God a portion of meat in due season. God, in His infinite love, fulfil that petition to the letter ! I believe He will ; and as I have done, so do you. We all come up to the sanctuary with our different experiences. Some, it may be, with fear and doubt ; some, it may be, anxiously looking for some token of love ;

\* Five weeks.

some for guidance, wishing to hear the word, "This is the way." Present, then, your petitions, and remember that He has said, "If ye ask anything in my name, I will do." It relates principally to what we should feel to be of most importance—viz., spiritual things, but it also does to temporal things—to your condition in this life, family matters, and relationships with others.

Under the protection implied in this promise, under the care of your Saviour, your elder Brother, (for He is not ashamed to call us brethren,) in all your troubles and necessities, lay before Him your petitions, and remember what He has said, "Ask what ye will in my name, and I will do."

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#### IV.\*

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 8.

It is the latter part of this text upon which I design to address you in this discourse.

"We are confident" is a subject in itself, and may well be left to another occasion. I would only remark, that it does not necessarily signify that we have assurance of salvation. The meaning is, we are courageous. This text, at least the latter part of it, is often quoted as though it meant that saints are desirous to die. They should be *willing* to die, certainly. If God so will it, every child of God should will also to "sleep in

\* Preached on Sunday evening, October 6, 1861.

Jesus," and depart this life ; but it is not a scriptural injunction in this dispensation for any child of God to *desire* death. Death is never set before a child of God as a desirable thing ; nor is it, that I am aware of, ever set before any of the children of God as a *certain* thing. No doubt thousands upon thousands have died—"fallen asleep in Jesus;" but if we examine the context, we shall see that this text, precisely in agreement with all the rest of the New Testament, speaks of the coming of the Lord Jesus Christ, and the privilege and mercy of the Christian to be "looking for and hasting unto that day." In truth, when the apostle says, "willing rather to be absent from the body, and to be present with the Lord," he means, willing rather "not to be unclothed," not to die ; but to "be clothed upon, that mortality may be swallowed up of life." Seeing how consistently the New-Testament writers speak of that one thing—the coming of the Lord, and the exultant expectation of the saints to see Him and be like Him—it is marvellous that it forms so small a part of the conversation of the people of God, and I may venture to say also, of the ministrations of His servants.

With one exception, among the many discourses, and admirable discourses, too, that I have heard during the few weeks I have been absent, though there were many great and important truths set before the people, I did feel the want of *this* truth, which seems to me like a staff in the pilgrim's hand, to support him under the burdens and comfort him under the trials of his journey. I wanted that to be put before me which

Christ puts in our mouth whenever we address our "Father in heaven," "Thy kingdom come." I wanted to hear and feel something more of the blessedness of the hope of the coming of the Lord in glory, to take His wayworn and weary people to Himself; and further, and in connexion therewith, to have what is here set before us, namely, the *estrangement that hath taken place between the child of God—the "new creature"—and the "earthly house of this tabernacle," his body.*

I notice that when in this chapter the apostle speaks concerning his body, he speaks as though it were a thing alien from himself, and altogether distinct from himself. He says, "If our earthly house were dissolved, we have a building of God, a house not made with hands eternal, in the heavens"—(the stop, the comma, should come after "eternal")—the everlasting house which he has is now in the heavens. It is important to notice this, because many have a notion that it means, "we wish to die and go to *heaven*," which *heaven*, they suppose, is the eternal house. But he says plainly he does *not* wish to die; he is not speaking of death, but of that which is far better. Death is a thing accompanied with the curse, and a proof of the anger of God. The coming of Christ is intended: a thing calculated to fill the hearts of His waiting people with "joy unspeakable and full of glory." Hence he says, if the earthly house of this tabernacle were dissolved—the "earthly house," speaking of it as though it were not *himself*, but something in which he was living—if this were dissolved, "we have a building of God, a house not made with hands

eternal, in the heavens." That house is said to be in the heavens because Christ is there ; and when Christ comes out of the heavens, we shall see Him and be like Him. Then this mortal shall be clothed upon with our house that is from heaven, "mortality shall be swallowed up of life ;" we shall be glorified, or, as in the text, we shall have our "eternal house." It will come out of heaven, because Christ will come out of heaven. Of course the language is altogether figurative. The body is compared to a tent, because dwelt in but a little time. The *glorified* body is the "house eternal," because in it we shall everlastingly taste of the "pleasures at God's right hand."

Notice here the distinction made between himself and his body, bringing to your mind exactly the same doctrine as in Rom. vii., where Paul stands in a very high place, and takes a very spiritual and enlightened view of the believer's conflict and condition. When speaking of the saint's experience, he says : "That which I hate, I do." "I delight in the law of God after the inward man ; but I find a law *in my members* warring against the law of my mind, and bringing me into captivity." "When I would do good, evil is present with me," he says. After all, "it is not I that do it, but sin that dwelleth in me." It is not I, the inhabitant of this tabernacle, but it is this tabernacle which I carry about, which has sin in it. As for *me*, I, Paul the saint, the child of God, the regenerate spirit, the new creature, as for *me myself*, "I delight in the law of God after the inward man ;" but then

there is this earthly house which I inhabit, which makes me "groan, being burdened." I wish to do right, as far as *I* am concerned, but I am sore let and hindered by this earthly house. "O wretched man that I am, who shall deliver me from *the body* of this death?"

You see, brethren, how the apostle speaks concerning his experience, and therefore you will not wonder that he is willing rather to be clothed upon—"to be absent from the body." Some may say, "Surely that means death." It does *not* mean death. If it did, it would just make him contradict himself: "not willing to be unclothed, but clothed upon." Now, when that earthly house is clothed upon, it is dissolved, and he is absent from it, is he not? and when will that be? When Christ shall appear "we shall be like Him." He is able, "according to His mighty power, to change this *vile body*," (the *body of our humiliation* is the exact meaning, the humiliation consisting in this, that it is sinful.) There is nothing so humiliating as sin; every other thing is light in comparison. A man may have to beg his bread, and be treated with scorn and contumely; but all the temporal disgrace that can be heaped upon his head is as dust in the balance when weighed against sin. Sin is the thing which disgraces a saint, and causes him humiliation. Hence it is called "a body of humiliation," "a vile body," cheap, worthless, wicked. Well; He shall change this vile body, that it may be like His glorious body.

Now, my dear brethren, we see involved in this a very precious truth—namely, that when Christ comes,

they who are really "born of the Spirit" shall enter into glory. Whatever they have to do with sin is temporary and evanescent in its character—will not last longer than their union with this miserable body. The decree is passed and the divorce pronounced by Him who "orders all things according to the counsel of His own will." He hath said that the body of sin and death shall be separated eternally from the regenerate and renewed spirit—in other words, it shall "be dissolved, clothed upon," shall vanish, so to speak, be transformed into a body like unto that of our Lord and Saviour Jesus Christ.

Now, this right view of the case, looking for and hasting unto that day, will lead you to see how unscriptural and untrue are some statements which are made by unenlightened teachers, with regard to what is called the "day of judgment." If you will open some sermons, probably such as may be preached now, (and were very common in the last century,) you will find a description of what they call "a day of judgment." According to their description, it is a precise imitation of a judge holding an assize, with the difference that all the world are the criminals, and God himself the judge. It is actually taught by such writers that every *saint*, as well as sinner, shall be called to give an account of his doings, and after trial shall be acquitted. My brethren, I think if this were a correct view of the case, a saint would not have much reason to rejoice in hope of the coming of the Lord. He would very naturally, and I think very



properly, look forward to it with some degree of terror. What would you or I feel if it were really so? Yet I have heard it so described in very stirring language. "When you stand before the judgment-seat of Christ, a long catalogue shall be brought, containing every sinful word and sinful thought, as well as your sinful deeds. The whole shall then be brought to light!"

I pass by other objections; as, for instance, the extraordinary *length of time* this judgment would take if every thought, word, and deed is to be deliberately gone through in the presence of the universe. But the Bible does not teach this; it teaches us that when a man has believed in the Lord Jesus Christ his sins are freely, fully, and eternally forgiven; and, so far from it being true that he shall be called to give a statement, and hear a recapitulation of his sins, he is told they shall "not be mentioned unto him." He is told, in the language addressed to the children of Israel, but intended to be applied to the children of God, (of whom Israel was a type,) that "He will remember their sins and iniquities no more." What can be the meaning of "remember them no more," if they are all to be brought forward at the day of judgment? No, it is not so. We are willing rather to be absent from the body, and to be present with the Lord—to be clothed upon with the likeness of Christ at His coming, that sin, sorrow, and shame may depart from us for ever, when this body of humiliation is transformed. This is the saint's privilege—to be looking forward to his eternal deliverance from sin. Sin is the daily bur-

den and distress of every child of God ; he is not of that class who can speak of sin with a hard heart and an insensible conscience ; he is not one who can admit that he is a sinner, that "all are sinners," with a smile upon his countenance, seeming to support himself with the assurance that he is but in the same case with all mankind. This is not the case with a child of God. He grieves about sin, not because he fears *punishment*, for he knows all is forgiven, if he is enlightened in this matter—he knows that he is "passed from death unto life," and "shall never perish."

He grieves because he knows it offends a good and loving Father, and because it puts a stumbling-block in the way of others ; that if his light does not "shine before men," he gives occasion for the way of truth to be evil spoken of, and for that "worthy name" to be blasphemed. Hence he would, if he could, live without sin. He desires to walk so as to adorn the doctrine, and bring glory to Him who hath saved him with an everlasting salvation. This is his heart's desire and prayer to God. Yet he feels and finds, with the apostle, that in many things he doth offend still ; that, when he would do good, evil is present with him. Hence those infirmities of temper, those yieldings to temptation, that slackness sometimes in duty, that neglect of holy watchfulness, and all those shortcomings which deform a Christian's life, and bring him again and again on his knees before a mercy-seat with the cry of the publican, "God be merciful to me a sinner." Hence it is he is willing rather to be "absent from the


body." He finds, as long as he is in "this tabernacle," he will be obliged to say, "I have left undone the things which I ought to have done, and done the things I ought not to have done;" and there "is no health in *me*,"—that is, in my flesh. He is speaking then as a *sinner*; for a saint is both a saint and a sinner—a saint as regards his *spirit*, a sinner as regards his *flesh*. Now, dear brethren, let me impress on you very earnestly this truth. It is no mere speculation, no abstract theory. We have heard it so called. I remember once discoursing with a man of some learning, and whose age and professed religious knowledge ought to have enabled him to speak on such matters; when speaking of the warfare of the believer, the soul being burdened by the earthly house; and, when speaking somewhat earnestly on the subject, he said, "After all, these experimental subjects are not very *practical*; is it not better that we should descend to matters of more ordinary and every-day concern?"

Oh, the deep blindness which would lead a man to make that remark! It is an ordinary and every-day concern. No mere theory; but altogether practical. It explains what would otherwise be the utterly unintelligible enigma of a Christian's life. He prays, reads his Bible, and endeavours to flee from sin; and yet he is compelled with the Psalmist to say, "Innumerable evils have taken hold upon me; my sins are more in number than the hairs of my head." When he comes to the table of the Lord, for instance, and looks back upon the month or other period that has gone by since he was there last, he sees how earthly, how car-

nal, how selfish, how sensual, how worldly he hath been! He sees, after all the vows and resolutions, prayers and honest heartfelt desires to live so as to carry a sweet savour of Christ wherever he went, that he has dropt, in a great degree, to the level of the world which "lieth in the wicked one." He sees that he has had the same coldness of heart, sometimes the same lightness and trifling, sometimes the same eager avidity after worldly gain, as though he were "dead in trespasses and sins." It is true, however, the man is not living under the *dominion* of these sins; take him altogether, he is a very different man from others, and from what he himself would be, if not a child of God; but yet he is very different from what he ought to be, and would be: hence it is he is willing to be "absent from the body;" he sees that he will never be able to make a truce with this enemy—to get rid of this importunate and disgraceful companion. It is as though some man of fair character in the world were to be dogged and pursued every day, wherever he went, by some worthless villain, who has lost his name and character, and would be a disgrace to any man of reputation.

Here is a man of God; he can appeal to the Searcher of hearts, "Lord, thou knowest all things, thou knowest that I love thee;" "I delight in the law of God after the inward man." But he drags about with him the "earthly house of this tabernacle," this disgraceful companion, this vile body; therefore it is he desires to "be absent" from it, and to be "present with the

Lord." He means what he says when he uses that prayer, "Thy kingdom come." Some may ask, How is it that God's kingdom, and, more especially, God the Father's kingdom, is *to come*, when it is called the "kingdom of Christ?" Here is no difficulty. It *is* the kingdom of God; but it is to be personally administered by Christ in humanity, as the vicegerent of God upon earth. The son of David according to the flesh, although "God manifest in the flesh," is to sit on the throne of His father David, and reign over Israel restored, and also to be King of kings and Lord of lords. It is in His glorified humanity that this kingdom will be administered mediatorially by our Lord and Saviour Jesus Christ, who is God, our God, though "*made (as man) both Lord and Christ*,"—that is, "*anointed King*," that He should reign before His ancients gloriously, and also over all the nations of the earth. We live in a day when it is very necessary to scan men's pretensions, whether teachers or hearers, ministers or people. We live in a day of great profession, when we hear more of religion and of the gospel than perhaps has been heard in any age since the Reformation. Never was more said and done under the name of religion than now. Yet I am bold to say, that true evangelical spiritual religion is very scarce. Men are taken up with schemes of *benevolence* and *practical charity*, and with a great deal of *so-called religion*; they are favourable to preaching and other efforts of a religious kind. But in *this* they are coming short continually, (especially in the *metropolis*;) they have wrong views of Christ and of



His people ; they do not enter rightly into the atonement and justification which Christ wrought out, and without which there is NO GOSPEL AT ALL. They do not understand, nor enter into, the experimental nature of receiving Christ into the heart as the hope of glory. Hence a subject such as this would be called by many something too *abstract* to address a large mixed congregation from. It is no abstraction : but it is the thing itself. A vast amount of that which passes under the name of evangelical religion is no better than *pretence*, vain philosophy, human doctrine, quite distinct from the inspired doctrine of the Word of God. I tell you the truth in Christ, my brethren, “I lie not,”—I ask you, what know you personally of this experience spoken of by Paul ? I ask, what know you of this very thing which he speaks of in the text ? I do not ask about your being “confident ;” but what do you know about being willing rather to be absent from the body, and to be present with the Lord ? Do you know what it is experimentally to be humbled, and ashamed, and self-loathing, on account of your unworthiness and ingratitude, when making a profession of Christianity, and for that reason desiring that this body may be changed, and made like unto the glorious body of Christ ? I ask what do you *know* of this ? If some of you will deal truly with yourselves, must you not say that you know *nothing* ? must you not say that this conflict between the spirit and the flesh is a thing altogether strange to you ? You may say concerning me, as was said concerning him of old, “He

doth bring certain strange things to our ears." I tell you this—if you know nothing about this experience, you know nothing yet as you ought to know. You will never be a humbled sinner, looking for salvation by grace, until you have known something of this—impatience shall I call it? yea, wearisomeness under the burden of a body of sin and death. It is as though, for instance, a man travelling homeward, desirous to see the wife of his bosom, and the fruit of his loins, his beloved children, after long separation, were suddenly seized with such an infirmity in his limbs as to be only able to crawl with a scarcely perceptible motion. His heart *flies out* towards his home; his body crawls like a snail. That is very much like the experience of a child of God. He is going forward in his journey towards his rest: he is going to his home in his Father's house, where there "are many mansions," to meet his brethren and sisters in the Lord; but he "groans being burdened," because this earthly house doth so let and hinder him. What do you know about that? do you know *anything* of it? have you ever felt you are a sinner, and abhorred yourself therefor? Ashamed to think how little you have done to glorify God? how much you have lived for yourself? how little you have done in order that others might be happy and good? Have you had any such experience?—no! no! no! No unconverted man ever had this experience, *even for a day*; yet this is the continual experience of God's children. It is a man swimming against the stream; he makes progress indeed, but it is *slow*: if he went

with it, it would be easy ; he feels this conflict going on ; he looks at himself, as time goes on, and thinks, " How little I have done ! Where is my humility, my spirituality, my love ? where are all the graces where-with I should adorn the doctrine which I profess ? " He is humbling himself continually on account of this body of sin. Now, my fellow-sinners, do you know many people who seem to be living so ? You know some who are active and diligent in matters of charity and benevolence ; ay, and in religious affairs too ; but *do you know many who manifest a spirit like THAT ?* To come nearer home, have YOU that experience ? if not, then I must tell you, " your faith is vain ; " your profession, your observance of ordinances and duties are utterly vain. " That man's religion is vain," saith James, when speaking of one who does not " bridle his tongue, but deceiveth his own heart."

It is a great fault in ministers that they do not preach more on this subject. Many of you will think on it as you go home. I should be sorry and surprised if it were not so. What people need is to *see their real condition*. If a man is standing unawares on the edge of a precipice, he may in a moment be plunged into sudden death ; but if some kind friend will make him aware of it, it may be the means of his deliverance. My desire is that GOD SHOULD SHEW YOU who are unconverted, by my poor instrumentality, what is your condition. The word preached to any profit must be accompanied by the *demonstration of the Spirit*. I want you to feel that your " steps take hold on hell,"



and that the very next hour might plunge you into the blackness of darkness for ever. I want you to be made "sorry after a godly sort," that you may turn to God, through His dear Son, and find pardon through the blood, and justification through the righteousness, of Christ, and an everlasting salvation. Now our time is exhausted, I must just say one word in conclusion to the converted.

Beloved, you "groan, being burdened." I should be very thankful, if it pleases the God of all grace to make this subject profitable to every dear child of God ; especially if there is any case of depression on account of conscious depravity, shortcomings, or inconsistency. If there be one son or daughter of the Lord God Almighty, or more, who have come up to keep holy-day, and yet have been led, with the Psalmist, to say, "Why art thou cast down, O my soul? and why art thou disquieted in me?" your experience is just that of Paul. HE *felt himself a sinner* ; but he did not, like you, *doubt his conversion*. He did not say, "I cannot be a child of God, because I am so sinful." What he *did* was this—when he felt himself sinful, he said, "Come, Lord Jesus, change this vile body. I am willing to be absent from the body. I want to be separated eternally from this ensnaring and vile companion. I want to be made like unto Thee ; to see Thee as Thou art, and serve Thee as I ought."

You must not groan as those "without hope ;" but rather, with the very consciousness of that sinfulness, "rejoice in hope" of that day when you shall be saved, never to sin ; and made happy, never again to sorrow.

V.\*

“If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his righteousness : then he is gracious unto him, and saith, Deliver him from going down to the pit : I have found a ransom.”—JOB xxxiii. 23, 24.

THE book of Job contains a true history. It is written, indeed, in very poetical language ; and in the original words, is expressed in metre. Nevertheless, like the Psalms of David, or that of the prophets Isaiah, Jeremiah, and the rest, it is all infallible truth : all the inspired word of God. Hence they are greatly to be blamed, and much to be distrusted, (whether masters in Israel, so-called, or teachers generally,) who would have us suppose, that, after all, the book of Job is but an Eastern tale.

You remember how the Lord speaks of Job—classing him with two other historical characters, Noah and Daniel—when speaking in the book of Ezekiel of those crimes of a nation which He would not forgive, though those three men were in it. Indeed, this is but one of the evil signs of the times in which we live, that many parts of the Bible are either questioned as to their truthfulness, or explained away, as if not records of facts, but only poetical statements, involving a certain amount of truth, which, of course, every one must endeavour to find out for himself.

Let us turn away with displeasure from such irreverent treatment of God's word. “Every word of God

\* Preached on Sunday evening, October 27, 1861.

is pure," and true, and calculated to give instruction in doctrine as well as practice, that the man of God may be perfect, thoroughly furnished unto good works. Job was a real character ; the things recorded concerning him really happened, as described ; as much so as those events described as taking place in the garden of Eden in the case of Adam and Eve. It is no parable, no poetical fiction ; but it is truth in poetry, expressed as directly and positively as fact, as though written in prose.

Nevertheless, I do not affirm that everything contained in the book of Job is to be received as divine teaching. If you look at the book carefully, you will find those three men who are called Job's comforters (though they were rather his tormentors) affirmed many things which could not be justified. Their statements, though given by inspiration in the book, and therefore correctly described, are not to be received as the mind of God. Some of them are good, and may be taken, by comparison with other parts of Scripture, for our instruction in righteousness ; other parts there are most untrue and unjust. They seem to lay down a law, that if any man meets with distress in his body, family, or circumstances, and has previously made a profession of religion, that he is assuredly a hypocrite. This is one of the principles they endeavour to lay down and force upon Job, in order that he may confess that he was a hypocrite. Now this principle was altogether false. It is true, indeed, that in former dispensations, God did in general bestow more temporal

prosperity on His people than in this dispensation; according to that familiar saying, that "Prosperity was the blessing of the Old Testament, and adversity of the New Testament." So, for the most part now, since Christ went up into heaven, all who would with Him share the crown, must be what He was in this world—more or less men of sorrows, having many tribulations to endure. It is true there was more temporal prosperity promised under the old than under the new dispensation. Job, you know, lived even in earlier days than those of the Mosaic dispensation; but whether in patriarchal or Mosaic times, God did, for the most part, manifest His favour by temporal prosperity. But it was far from being true, that if a man fell into temporal affliction, it was a proof that he was a hypocrite—that his past religion had been a false profession. For saying this, you will remember, Jehovah rebukes them, after Job had humbled himself, and confessed that he had darkened counsel by words without knowledge. Jehovah speaks against these three, and says that they have said the thing concerning Him which was not right; therefore Job must make intercession on their behalf, and then the Lord would pardon them.

Now, it being so, we cannot receive everything that they said as true. With Elihu it was different. Elihu was the person who uttered the words of the text, and was evidently not only as the others, a man of God—for *they*, doubtless, were men of God—but evidently taught of God in the matter. There is no reason to doubt

that he was under the inspiration of the Holy Spirit. Jehovah justified him, whilst He rebuked the three others. Now, some have gone so far as to affirm that Elihu was the Second Person of the glorious Trinity appearing in human form. There is no doubt whatever that Jesus did often appear in one form or other—to Adam and Eve, for instance; to Abraham and to Moses, with whom He spake face to face as a man with his friend. In all these instances, it was the Second Person of the Trinity that appeared, either under the form of a man, or, which seems more frequently to have been the case, under that of an angel or messenger. Now, dear brethren, we do not feel justified in assenting to the belief that Elihu was really Jesus Christ, but we assent to this—that he was guided by the Spirit of Christ, and that his teaching is to be received as the word of God.

What was it, then, that Elihu was teaching here? I am not about to interpret the whole passage, much less the whole chapter; but we must just notice that, a few verses back, he begins with a description of what God does with men, by means of sickness, to profit them. Speaking of man generally, he says, “He is chastened with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread, and his soul dainty meat;” and then comes our text, “If there be a messenger with Him, an interpreter, one among a thousand, to shew unto man His uprightness: then He is gracious unto him, and saith, Deliver his soul from going down to the pit: I have found a

ransom." Now, we must feel in reading the whole of that passage that something more than a recovery from sickness is described. True it is that mention is made of sickness of body and restoration to health; but, as in other parts of Scripture, (more particularly in the prophetic parts—the Psalms, for instance,) there lies something underneath—a spiritual meaning conveyed through the literal and temporal meaning. Look, again, at the language of the text, "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man His righteousness: then is He gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Now, there are just three points in that text which I would have you notice, whilst we inquire what would be the bearing of these three points on the recovery of a sick man to health. It speaks of a messenger with Jehovah; it is not with the *man*, but with *Jehovah*. "If there be a messenger with *Him*, to shew unto man His righteousness, then He is gracious unto him, and saith, Deliver his soul from going down into the pit: I have found a ransom." Now, what can be the meaning of this messenger shewing to man "His uprightness," or of this "ransom" which is said to be found, as applied to the case of a sick man? That expounder of Scripture must be very ingenious who could see, or make others see, any connexion between language such as this and the raising of a man from a sick-bed. True, indeed, an "angel" or "messenger" (they are the same word) might be sent from heaven

or any other place to be the instrument of his cure. But it only says that he is "to shew unto man His righteousness;" and what has that to do with healing him of his bodily sickness? Then, again, "I have found a ransom" If it please God, in His goodness, to raise a man from his sickness, this seems to be no suitable way of speaking of a ransom. If He is pleased to say, "Be whole," it will be so. What, then, can be the meaning of His having found a ransom to enable Him to do it? No, there is something far more deep and deadly than bodily sickness—something far more important than any disease that can attack this earthly tabernacle, with which we shall soon have finished. No, it must mean the leprosy of sin. The "messenger" must be the "Angel of the Covenant," God's dear Son, Him of whom we read that He was sent to be the Saviour of His Church. He is the Messenger sent into the world. He came not of Himself, but the Father sent Him; so He expresses it. He is the Messenger to make known the mind of God. A "messenger *with Him*," too; which is remarkable. You know His name is Emmanuel, which is, *God with us*: God and man in one person, so here is a messenger with Him. The Messenger, the Man Christ Jesus, and God dwelling in that Man bodily.

Here, then, we find something taught far beyond what the rest of the passage would lead us to conclude; neither more nor less than "God manifest in the flesh."

"An interpreter:" He is the expounder of God's law. In Him are accomplished all the prophecies

cies and types. If you will understand the Old Testament, you must take the history of Christ, and, lo ! it is interpreted. He is the key to unlock the mysteries of God's Word. Without the Person and work of Christ, you will never comprehend the Old Testament. Without the history of Christ you would never understand the serpent in the wilderness, the cities of refuge, or the shedding of the blood of bulls, goats, and other victims, so frequently described in the Levitical law. It is the history of Christ which interprets the Old Testament. He is the Interpreter, "one among a thousand," or, as in the song of Solomon, "the chiefest among ten thousand." He is lifted out of all classes of men ; not to be compared with any other man, but one of a kind limited to Himself, (*sui generis*.)

Notice, next, "To shew unto man His uprightness," or righteousness. It is the same word. We want but a few verses out of the Epistle to the Romans to tell us the meaning of this. "Being justified freely by His grace through the redemption that is in Christ Jesus ; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God," (Rom. iii. 24, 25.) There, then, is the meaning of the Holy Ghost when He speaks of a messenger to shew unto man His uprightness or righteousness—namely, that righteousness which *God requires* in order that a man may be accepted, and that which *God imputes*, for Christ wrought it out in our nature, that it might be "upon all them that believe." Then, again, we ask what



can be the meaning of the expression, "Deliver his soul from going down into the pit; I have found a ransom?" On the face of it, it might seem to signify the delivery of a sick man from going down into the grave; but it is a far more fearful thing than that from which Christ came to deliver man. It is from the bottomless pit, from the fires of hell, where "their worm dieth not, and the fire is not quenched," "the smoke of the torment of which ariseth for ever and ever." This is the "pit." And the "ransom" must be neither more nor less than that spoken of again, when Paul, writing to his son in the faith, Timothy, (2 Timothy ii. 5,) says, "There is one God, and one Mediator between God and men, the MAN Christ Jesus, who gave Himself a *ransom* for all." Now, see how the Holy Ghost is consistent with Himself in the teaching of the Old and New Testament. We find here, in all its fulness and clearness, the glorious gospel taught us. First, we have God manifest in the flesh, under the description of that messenger; second, the way of reconciliation to God—viz., justification by faith unto all and upon all them that believe; third, the ransom or price paid down in a Saviour's blood. It was a propitiatory sacrifice. We are the more enabled to see this, because the word used—"ransom"—is expressed in other parts by "propitiation," "atonement"—all three expressed by that one word in the original; so that in the word "ransom," we have a price paid down, and that price the blood of the Lamb, the *atoning* blood of the Lamb, the blood shed

to *expiate* our sins, as every child knows, or ought to know ; making satisfaction to the broken law, doing that which takes away its punishment, so that God can be “just, and the justifier of him that believeth in Jesus ;” punish the sin, and yet pardon the sinner. “God was *thus* in Christ reconciling the world unto Himself.” Then, further, the word ransom has also the signification of “atonement,” (at-one-ment,) bringing God and man together, who before were separated by sin, as in the case of Israel and of all naturally engendered of Adam ; in the words of our Article, “all are estranged from God, at enmity with Him.” There is no one by nature but is an enemy of God, not only by wicked works, but also by his very nature ; an enemy “conceived in sin, and shapen in iniquity.” Through Jesus Christ this enmity is done away, this estrangement put an end to ; man is brought into a state of sonship and reconciliation with God, who looks upon him now no longer as a rebel, but as a son ; no longer as an object of His displeasure, but as a dear child entitled to eternal glory.

Thus, dear brethren, we have what we may justly call the *gospel according to Job* ; for Job doth as clearly preach the gospel as John or Peter. We have Job himself speaking of Christ as the Redeemer : “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be

consumed within me ;” which is as plain a prophecy of the second coming of Christ as words can convey. The Old Testament is as clear and consistent in its teaching as the New Testament ; though there are men in our day given up to such blindness, such hardness of heart, and I fear I must say, “ contempt of God’s word and commandment,” as to speak of the “ dim and erroneous teaching of the Old Testament.” “ The Scripture cannot be broken.” Here from this 33d of Job can we clearly deduce the doctrines of the gospel of our Lord and Saviour Jesus Christ. Now, then, is there any PRACTICAL USE in this discovery ? Is there any bearing upon you and me in this truth ? My brethren, it has a very practical bearing. God hath sent His Son a messenger of mercy ; and He hath sent other messengers to repeat His promises. We are ambassadors of Christ, sent with the very same message wherewith His Father sent Him, to shew that there is a way found out whereby “ His banished may be brought back again ;” to shew that God, out of compassion to a fallen race, has found out a means of satisfying the demands of His law, and also giving the sinner an “ inheritance among them that are sanctified ;” a way of reconciliation through *pardon and justification* : *pardon*, because Christ bore punishment in their stead ; *justification*, because He has a righteousness to justify all them that trust in Him. So that we pray you who are unconverted, who are living in the world and as the world, “ we pray you in Christ’s stead, be ye reconciled to God, for he hath made him to be sin who knew no


sin ; that we might be made the righteousness of God in him." Knowing this by the teaching of the Spirit, you are wise unto salvation—not knowing it, you know nothing yet as you ought to know. History furnishes us with many examples of those who had much of this world's learning, who had not learned the first elements of saving truth ; knowing much of what they call "theology," but nothing of the "truth as it is in Jesus." And as with the learned, so, alas ! too often with the unlearned. Whether learned or not, a man must be taught by God Himself, if he will be wise unto salvation : "All thy children shall be taught of God." "A man can receive nothing, except it be given him from above." If God is pleased, even this very night, to shine into the hearts of you who are unconverted, your sins shall be pardoned. Listen to me, sinner ; I tell you, you are under the wrath of a justly-offended God. Jesus bled on the cross for your sins. And what are they ? you know them—you know your secret departure from God's holy, pure, and perfect law ; you know when you have not been upright with your neighbour ; you know very well all the prayerless mornings and nights, and the other particulars of your selfish and sinful life—a life worse than that of the beasts that perish ; for the beasts, after all, perform the end for which they were created ; but sinners are living perpetually in a course of base ingratitude against a merciful God ; in a course of daring rebellion against their righteous Sovereign. Though they may (as often they do) "make a mock of sin," and when reproved on account of it, "draw away the

shoulder," like Israel of old ; yet the day *must* come, in this world or the next, when their hearts will fail at the recollection of mercy offered and despised ! Hear me, my fellow-sinner ; I would not willingly let you leave this house of prayer without such a warning as should stir you up to "flee from the wrath to come." There are torments which will be endured for ever and ever ! Christ has come to deliver us from them—God has "found a ransom ;" has found out a way whereby the vilest rebel may be accounted a dear child, entitled to and made meet for the "inheritance of the saints in light." What say you, my fellow-sinner ? Will you trifle any longer on the brink of eternity ? will you continue to neglect the Sabbath and the Supper of the Lord ? to live for the world, for this perishing body, for your family, for food and raiment ? shall *these* keep you away from God ? (I say nothing of base lusts, of selfish and sinful crimes against God and your neighbour.) Will you for *these* things lose the opportunity of salvation from just and eternal punishment, and an inheritance among those who shall be happy for ever ? I would not have you leave this place without being stirred up to flee from that wrath. There is but *one* way—you may never have another offer ! You have heard this before, but it may *really* be so now. Once, when preaching in this pulpit, I raised my voice, and said, "This may be the last time that ever you will have salvation offered ;" and there was one here then (not an old person, but in middle life) who heard the word, went away unrepentant, and died that night, and

went to hell!—unless sovereign grace (which none can possibly know) saved that sinner! And how can you tell that *you* will not be a corpse before the morning? that your soul, when rent from that body, will not be sent to the blackness of darkness for ever? “Who hath hardened himself against God and prospered?” who hath despised mercy, and not suffered therefor? Humble yourselves; seek and receive salvation whilst it may be found. Whatever else you hear, *this is truth*—there is no way of pardon but the way I have told you; if you are not saved now, you must seek salvation by faith in the Lord Jesus Christ, and then you will be saved. And if you want help in the matter, come to me; I am here every day for that very end. If you want counsel, or prayer, or instruction, I am ready to give it. I am the Lord’s servant, and *your* servant in Him for the love of Christ. Despise this, and it may be you shall never have another warning!

Beloved in Christ, there is a message for you. Jesus, your “elder brother, bone of your bone, and flesh of your flesh,” hath taken on Him your nature for this very end, to work out that righteousness in which you stand accepted before a holy God, who sees you in Him, and loves you for His sake. Being so, dear brethren, know furthermore that, as in the case here supposed,—viz., recovery from sickness,—God doth hear prayer, and raise a man from his sick-bed, so shall it be in your case, if for your good. In time of sickness, danger, or difficulty, your prayer shall be heard; you have One that stands ready to hear your petitions, and give

"grace to help in time of need." He has "laid help upon one that is mighty:" even that Messenger. Whatever be your trials, you may, by faith and prayer, make all known to Him who loved you and gave Himself for you. In all your fears, temptations, sorrows, and sins—in all that relates to family or kindred, enemy or persecutor—in all your struggles in passing over the stormy waves of this world—in all these things it is your privilege and mercy to "make known your requests," and find there is a "ransom" paid down whereby you are entitled to ask, to seek, and to find. You may come and find every blessing is bought and paid for. The blood of Jesus Christ is a ransom not only from the "wrath to come," but also from many evils in this present life. "In every thing, by prayer and supplication with thanksgiving, make known your requests unto God;" and base these requests upon the merits of that precious blood which was shed as a ransom to purchase your deliverance from sorrow and sin, from enemies spiritual and temporal. Lay before Him all your plans and hopes for the future, seeking His blessing to sanctify your doings. Whilst other men, in the same path of life, rely on their own wisdom and foresight, you shall have His eye on you continually, and His ear always open to your cry; and, in the time of trial or difficulty, (if it should come,) or if laid on a sick-bed never to rise again, still shall you have for your comfort in the hour of death, and looking forward to the day of judgment, these words, "I have found a ransom." *Others* may die unpardoned and unblest,



and perish, alas! in their sins; but your death shall be "falling asleep in Jesus," looking for the morning of the resurrection, when He shall come and take you to Himself, and make you like Himself. God in His infinite mercy grant that every one of us may meet with joy in that day when the Morning-star shall rise, and the Sun of righteousness appear with healing in His wings!

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## VI.\*

## THE MAN OF SIN.

"That man of sin."—2 THESS. ii. 3.

THERE is a time for all things; and though I have preached now nearly twenty years in this pulpit, I have never before preached on this text. The reason is, I usually preach on points upon which I have no doubt at all: *e.g.*, If I have to answer the question, "Who is this Son of man?" I can reply with authority, He is Jesus Christ—God and man in one Person. He died as man, a vicarious sacrifice for the sins of men, and is able to save to the uttermost all that come unto God by Him. "He that believeth not in Him is condemned; but he that believeth hath eternal life." This is a question that I can answer with certainty. But when I am asked, "Who is that man of sin?" I cannot speak positively; I can only say what I believe; and I may

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be wrong. When I speak of Christ's person and work, and differ thereon from others, I at once conclude that they are wrong without a doubt ; but when I differ from others about "that man of sin," it only amounts to this—I think my arguments are stronger than theirs ; it may be only my opinion, it is not a matter of faith. Certainly I would not enforce my views as to this matter upon others, and say, "You must believe on this subject as I do." Of Christ's person and work, I would say, "Believe as I do ; or without doubt you will perish everlastingly ;" but of "that man of sin," I can only say what I think, and give my reasons. I do not come to a positive determination.

I believe I have read and heard as much as any man on the subject for the last twenty-five years. It is no new study to me. I have been personally intimate with most of those who have been counted authorities during the last twenty years. I have talked with them, and prayed with them, and that for whole days together, scores of times. Therefore, I cannot say I am unacquainted with what is to be said by opposing authorities, such as the venerated Edward Bickersteth, Elliott, Dallas, Fremantle, my late beloved friend the Duke of Manchester, Birks, Dalton, M'Neile, my kind friend the Bishop of Cashel. All these, and many more, I have conversed with many, many times. I have also read much on the matter in Keith, Cunningham, Habershon, and others, and the result of my study is this—I can only give a cautious "I think" concerning who is "that man of sin." Conscious as I am

of my great inferiority to many holy and learned men from whom I differ, I wish to state my opinions with humility. I am thankful that the subject of "that man of sin" is one on which one may be wrong without danger of perishing eternally. That it is not like the doctrine of the Trinity, or of the incarnation of our Lord, or of justification by faith alone, or of atonement by substitution. To be wrong on these points is fatal. But God will pardon errors on such subjects as the man of sin. May the Holy Spirit help me who speak, and you who hear, for Christ's sake!

Before I proceed, it may be well to read the passage in which the text stands. In chap. ii., speaking of the day of the Lord, the apostle says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness

of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved." Now, that is the passage in which the text stands : "that man of sin." "*That man* of sin." Is he a single individual? I say, Yes ; others say, No.

It is said by many, and great authorities too, that the man of sin means Popery, or the succession of popes ; nor is it to be denied by a candid person, that much may be said in favour of this view : *e.g.*, verse 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God." In the temple of God, that is, they say, in St Peter's at Rome, the pope receives the adoration of the people upon the altar, where what they call the host (*i.e.*, the very thing which they believe to be God) is placed. That is put aside, the pope is placed on the altar, his foot on the Bible, and the people kneel down, and if they do not worship, they do him reverence, and kiss his foot ; that which is called God being set aside for the time.

The writer of the book I now quote, a converted Romish priest, says, "That the adoration offered to the pope is above that given to the host ; for to that sacrament, as they call it, one adoration, one bending of the knee, will suffice ; but in approaching the pope, one will not serve. He must have two or three bendings of the knee when you come to him, and as many when you leave, whether you obtain your suit or no." Then

again, a martyr who died for the truth in 1558 said, "He had lived thirty years, and never bowed his knee to Baal. Being brought before Bonner," ("Bloody Bonner," in "Bloody Mary's" time,)—"being brought before Bonner, among other talk, he said, 'That he had been twice at Rome, and there seen plainly with his eyes that the pope was the very Antichrist, for he saw him carried on men's shoulders, and more reverence was given to the pope than to that which he and they accounted as their God.' When Bonner heard that, he said, 'Hast thou been at Rome, and seen our holy father the pope, and dost thou blaspheme him thus?' And with that, flying upon him, he plucked off a piece of his beard." That is in *Foxe's Book of Martyrs*.

I know that there is much to be said in favour of this view. "He, as God, sitteth in the temple of God, shewing himself that he is God. He exalteth himself above *all that is called God, or is worshipped*," which language wonderfully suits that same wafer which they *call* God Almighty. Then, again, verse 7, it is said, "The mystery of iniquity doth already work." It is said that though there was no pope at that time, yet the *spirit* of Popery was then at work. Then, again, verse 8, "He shall do lying wonders." That certainly well agrees with the history of Popery even in our own day. We need only mention "Our Lady of Salette;" the winking image of the Virgin; "the holy coat," which was the means of bringing so many away from the Church of Rome under Rongé, who, since then, has

turned a philosopher, and got beyond the Bible. Yes, we have heard much of false miracles and lying wonders in connexion with Popery ; and as for what follows, "all deceivableness of unrighteousness," we have only to mention the name of a JESUIT to have a concentration of all that is deceitful, hollow, treacherous, and unrighteous. Next to the devil himself, a Jesuit is the best name for a wicked being.

So that, I doubt not, very much could be said, and, indeed, has been said, by many eminent, pious, and learned men, including holy Luther himself, to shew that the man of sin is the pope. I have so little love to Popery, that I would not willingly say anything to lessen the force of any argument calculated to excite horror and hatred of that Satanic religion ; nor would I willingly say anything which might lower the hatred and detestation which men feel, and ought to feel, at the very name of that accursed system—Popery. But, nevertheless, TRUTH IS BETTER THAN ANYTHING. I do not think the man of sin is the Papacy ; and for this I can give several reasons.

First, because the language plainly speaks of an individual, not of a system, nor of a series of individuals.

When we read the prophecies of Christ, we never say they speak of Christianity. But when we read of "a man of sorrows," or of "a king that shall reign in righteousness," we at once see that it means a man, not a succession of men. In like manner, I think it must be plain, and would naturally occur to every

reader, that the man of sin spoken of is a man who shall be revealed.

All the language, I think, manifestly refers to a man, not to a system or set of men, extending through hundreds of years. I cannot feel that it is safe to affirm that, though it *says* a man, it *means* a great many men, and, furthermore, a system. I think it must be clear to any simple-minded reader of the passage that it is not so. I think the Papists have good ground to question the applicability of the language to the pope.

Second, The man of sin is to sit in "the temple of God;" and what is that? Surely not St Peter's at Rome. God has nothing to do with that; it is a temple of the devil. St Peter's is not a Christian temple; it is called so by them; but we do not call it so. It is anti-christian. Our homilies and Church formularies say that Popery is antichristian. St Peter's cannot be called the temple of God when they worship a wafer there.

But others say it means the professing Church, of which Rome considers herself the metropolis. We have no warrant from the Bible to say that even a church of God is called the temple of God. The expression, "the temple," (ὁ ναὸς,) is always used of a building. I cannot therefore allow that the pope sits in the temple of God in this sense.

But, even if we admitted that the professing Church was the temple of God, I should still say the pope does not belong to it. His Church is not the Church of

Christ, but the Church of the devil *calling* itself the Church of Christ. I cannot admit, then, that the pope sits in the temple of God.

Thirdly, "Shewing himself that he is God." Now, we must never strain anything from the truth, but give all their due; even the pope. The fact is, the pope never has called himself God. There is no warrant for saying he has professed to be God Almighty. Others have called him so, but that not very often. A few extravagant fanatics may have called him "our Lord God the Pope." But, so far is he from calling himself God Almighty, that he calls himself Christ's vicar upon earth, and the servant of the servants of Christ. Again it says, "He, as God, sitteth in the temple of God, shewing himself that he is God,"—*i.e.*, arrogating to himself Divine honours. I think, therefore, that must be given up.

But I have a fourth reason. The expressions, "the revelation (*ἀποκάλυψις*) of this man of sin," and the coming (*παρουσία*) of this man of sin, both in the original, apply to an individual. We speak of the "revelation" (*ἀποκάλυψις*) of Christ—*i.e.*, the coming (*παρουσία*) of Christ from heaven. So here it is the coming of a person into a place. That is one strong argument which we use to shew that the coming of the Lord is not figurative, but literal. In the same manner, with regard to the man of sin, it says, "whose coming is after the working of Satan, with all power, and signs, and lying wonders." Therefore I consider that it is not the coming of a great many men; but

that it speaks of A MAN who will come, exactly as Jesus Christ is said to be coming. It does not apply to a succession of persons for 1200 years.

Fifth, which to me is a fatal proof: the Papacy is not to be destroyed by the coming of Christ, but by the ten kings who served it at first; as it is plain from Rev. xvii. 12, where it says, "The ten horns are ten kings," and then, ver. 16, "The ten horns which thou sawest, these shall hate the whore," (we all know that is Rome, the mother of harlots; all Protestant interpreters agree in that, that it is Rome drunk with the blood of saints,) "and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." We read of Rome, that the ten kings who were before in alliance with her shall hate and destroy her. And what do we read here of the man of sin? That the Lord shall consume him with the breath of His mouth, and destroy him with the brightness of His coming. That, to me, entirely proves that the man of sin cannot be the pope. The pope will be destroyed by these ten kings; the man of sin by the Lord Jesus Christ, when He comes in flaming fire to take vengeance on them that know not God.

Sixth, I have another argument. Antichrist, the man of sin, is always spoken of by a masculine appellation—Rome always by a feminine title. She is the *woman* arrayed in scarlet; Antichrist, the *man* of sin, the "wilful king," in Daniel xi. (so some say) and Isaiah xiv., and in some other passages. Wherever Antichrist is spoken of it is as a male, whereas



the pope or Popery as a female ; and it is somewhat singular, that writers who take this view—that the man of sin is the pope—speak as if both genders related to the same individual, who is “he” in one paragraph and “she” in the next, contrary to the manner of the figurative teaching of the New Testament ; therefore I consider the man of sin is not the same as the Pope.

Seventh, Another reason is this : The signs and wonders which he is to do. See what is said concerning him “whose coming is after the working of Satan, with all power, and signs, and lying wonders.” Now, I know very well that Popery has had some remarkable lying wonders and sham miracles, and I believe also *real* miracles, wrought by the devil, just as the Egyptian sorcerers, Jannes and Jambres, threw down their rods, and they became serpents. I know it is disputed by some men ; they say it is very shocking to say that the devil has power to work miracles. Well, we have nothing to do with human theories ; there is the Bible—it says, “his coming shall be after the working of Satan, with all power, and signs, and lying wonders.” With regard to the pope, it may be true that they are *mostly* lying wonders : the holding up of a phial, said to contain the blood of some supposed Saint Januarius, which, when they pray very much, will liquefy,—that is a wonder to the ignorant people who believe in it ; but to those who understand it, it is no wonder : merely a composition coloured with duck’s blood, which melts naturally by the heat of the priest’s hand. In the life of Peter the Great, there is mentioned a celebrated

statue of the Virgin which used to shed tears ; he saw this statue, and, not being of a superstitious turn of mind, called for a ladder, and examined it ; he could see nothing at all but the marble surface of the image, so he told them to bring a hammer : he then broke the head, and found in it a little reservoir, with a small fish in it, which, as it moved about, made the water ooze through little holes in the corners of the Virgin's eyes ; that was a lying wonder—a thing wonderful to those who did not know how it was done. No doubt the pope has done a great deal of that sort of thing. But there is very much more than that here—it is the same as was said concerning the apostles and others, that they should “do signs and wonders ;” and therefore I cannot but admit, what history proves, as in the case of the Egyptian magicians, that the devil has power to work miracles, and under certain circumstances is allowed to do so, just as I believe he has lately in table-turning and spirit-rapping, and things of that sort. It is not science : it is the devil, though men do not believe it. Philosophers do not, most of them, believe in the devil at all.

I cannot help feeling that the language used concerning this man of sin is far stronger than would apply to anything the pope has done, and nearer to what Christ speaks of in Matt. xxiv. 24, “There shall arise false Christs, and false prophets, and shall shew great signs and wonders, to deceive, if it were possible, even the very elect.” Mark, “false Christs”—this is just the thing. “He, as God, sitteth in the temple of God, saying,

I AM GOD ;"—‘ Do not worship Christ, whom you have heard of so long, but worship me.’ And he will be able to work such signs and wonders as shall deceive, if it were possible, the very elect. I ask you whether any of the lying foolish things done by the Popish Church would ever be likely to deceive the elect of God ? If we had this statue winking its eyes, should we be ready to lay aside our faith, even if we had thought it miraculous ? is there anything we have read or heard of in the history of Popery which would ever have had that effect ? No. But as for *these* signs, you see they will be so miraculous that, if it were possible, they would deceive the very elect. So that I believe there will be a MAN who will set himself up as God, and claim to be worshipped in opposition to Jesus in the rebuilt temple at Jerusalem. I have also thought that man might possibly be the last pope ; and that would harmonise the two views. All preceding popes may then be taken as types of Antichrist ; and, as the type is always more or less like the antitype, we can account for the likeness between Antichrist and the pope. Just as in the types of Christ—Joseph, David, and Samson, for instance ; in the history of these men, and of many more, you can pick out many points which are like the history and personal character of our Lord and Saviour Jesus Christ. But yet there is not the full and entire agreement which there is in the prophetic descriptions of Christ (in Isa. liii. and Ps. xxii., for instance) and the types, that there is between it and the antitype. So it may be with regard to Antichrist ; there is a

plain and unmistakable description of a "man of sin," saying what he is to be and to do. Now, there have been a series of vile worthless characters called Popes, having in many respects a dim, and in some cases *not* a dim, but a *very vivid*, resemblance to Antichrist, who it is not improbable may be the last of the series—probably the present Pope. For there is an opinion amongst the Roman people themselves that this will be the last Pope: though that no man can tell. It is remarkable that only ONE vacant niche remains for a statue of the Pope in the Vatican. Now, if this be true, that the last Pope will be Antichrist, it will harmonise the two views. Furthermore, I think Satan will possess that man, just as God was manifest in the flesh. Jesus Christ was God and man; so do I believe that the devil himself may enter into "that man." Indeed it seems to be *implied* in these words, "whose coming is after the working of Satan." And then will he be openly and personally overcome by our Lord, and Saviour Jesus Christ, at His second advent. When that man of sin is at the height of his power, Jesus Christ will come with flaming fire, taking vengeance on them that know not God; and then shall He destroy "that man of sin." This, then, I think, is the true view of the subject; but, as I said at the outset, it is only what I think. I cannot say on this, as on some other subjects, I know. I cannot say that unless you think with me on this subject you will go to hell.

Now, a few words of practical application:—(1.) How awful a thought to all who are called Christians, but

have not the spirit of Christ—such as are mentioned in the Prayer-book, “who profess and call themselves Christians,” but yet do not really believe in Christ—how awful a thought that such a power shall appear, and draw away multitudes from the profession of Christianity, who will receive and worship “this man of sin.” Now, there are who say it is quite impossible; they never can believe that they should worship a man only because he calls himself God.

A man does not know what he will do till he is tried. Who would have thought, twenty years ago, that Mormonism would have spread so fast—that there ever would be a whole nation under the power of such a transparent lie? Why, it has surpassed the highest hopes of its founders. I well remember, when on the committee of the Religious Tract Society, as little as fifteen years ago, I told them I had come across the writings of the Mormonites, and that they had better have tracts printed exposing their errors. The rest of the committee did not think there was much danger to be apprehended, especially our Dissenting brethren, (who usually have much less light on this matter of Satanic agency than the clergy.) My beloved Dissenting brethren thought that there was no fear of Mormonism spreading, and therefore no need for publishing tracts against it. They said, “It will die out very soon of itself.” They have altered their minds since; and now I find, during the last few years, they have sent forth some excellent tracts. It is a pity it was not done sooner. It might have been of some use in checking

its progress. But who would have thought that such a thing could ever spread as it has, with its "spiritual marriages," a "man having eighty or ninety wives," and all its abominations being done in the name of religion? Yet it is so. Look at Popery. Who would have thought that millions of people calling themselves Christians would have been brought to kneel down and worship a wafer? Who would have believed him, if some one had risen up in the third or fourth century, and said, "The day will come when the greater part of those called Christians will worship a wafer?" I have no doubt there would have been plenty of grave serious people to say, "That can never be!" Yet it has been so. Again, look at Socinianism. It might have been said, "Oh, there never will be a time when a man with common sense, and the Bible in his hand, will deny that Christ is God manifest in the flesh, one with the Father and the Holy Ghost, when there are such a number of texts to prove it." This would very probably have been said before the time of Socinus; yet now we see there is a sect claiming to be the wisest of all sects—dividing the empire with the Broad Churchmen; with even these philosophic triflers. But, really, if the Bible is true, they are the most foolish of all; for a young child can understand "that in the beginning was the Word, and the Word was with God, and the Word was God." All these things have been, and why should not the worshipping of "that man of sin" come to pass?

What more likely, if in London, with its fearful

amount of Sabbath-breaking and sin of every kind, a man were to pass through the streets opening the eyes of the blind, turning water into wine, and stones into bread, or doing other wonderful works,—what more likely than that he would be followed by multitudes? Now, beloved brethren, I should say to him, What do you teach? Do you teach that Christ is God? If he answered, No, I am God, I would tell him, I will not believe you, though you work ten thousand miracles—though you raise dead men who sleep in the earth and in the sea. It happened once, that one of my people, a poor lad about twenty-two years old, who used to come to the sacrament, got entangled in the snares of these Mormonites. He came to me to *warn* me of my danger in not belonging to his church. I heard his warning, and gave him another warning. He found I was rather too much for him, and said, “It is easy for you, with your superior learning and age, to refute me; but you could not refute my preacher.”

“Bring your preacher; let me see him,” said I.

He did so. The preacher came; he was a young man, (I dare say a Jesuit,) with a good face in point of intellect, but a very sinister expression. He began the argument as to the truth of Mormonism.

At length I said, “What do you believe? Do you believe that a man is justified by faith, without the deeds of the law?”

“No;” he did not. He believed that a man was justified by faith and works together.

“Then you are not taught of God.”

"I have a message from God," said he.

"It is a message from Satan," said I.

"Will you believe me if I work a miracle?"

There was a challenge!

"No; I would not believe you if you turned that table into stone, or made those trees before my window walk into the city. *All the miracles the devil can do will never make a lie to be true.* It is a lie!"

He said he thought he had come to see a gentleman.

I said, "Repent, or you will go to hell. You are a wicked man, leading that poor boy astray." (A good lad, too, in many respects, supporting his mother, a widow.)

What became of them I do not know, except that the lad went to Utah. They did not convert me; nor would they, if they had wrought many miracles, I hope—indeed I am *sure*. But I am not sure it would be so with all of you. What if you saw a man opening the eyes of the blind, and saying, "I am really God?" Do you not think it would be a very sore temptation to you? There will be multitudes who will follow him, when they see him working signs which would "deceive, if it were possible, the very elect." Infidels will be brought in by the million; men that have scoffed at the miracles of the Holy Ghost, and at us for believing those miracles, will be caught in shoals, and worship "that man of sin." He will not teach holiness; but will encourage men to live in their lusts, and follow their evil propensities. Faith



alone will not do for him, but faith and wickedness ; and that will suit you, my unconverted hearer.

That is the reason Popery succeeds so well. A man may get an indulgence for his sin ; ay, even before it is done. So, my dear brethren, it is not at all unlikely, but a certainty, that multitudes will be carried away ; and nothing but Almighty power will keep a man from being led away in that day—only the elect will stand.

Now, what if it should happen in our day? **ARE YOU READY?** “Let him that thinketh he standeth take heed lest he fall!” Do not think you are so strong as to resist temptation. Do not you know the power of temptation already? Have you not done many things which beforehand you thought you never could have done? It may be your judgment did not consent, and even your heart, in some respects, did not. “Every man is tempted when he is drawn away of his own lust, and enticed.” When once the will is in the wrong direction, it is like a weak swimmer trying to make head against a mighty river ; it may last a little time, but there is no hope of his being saved.

So, my dear brethren, is it with temptation. You know that very well. You have committed many a sin that you would be ashamed for any one to know of. The temptation was so strong that you could not resist it. I do not say it was impossible ; but you did not *feel* it possible ; you gave way. I will not speak of lusts of uncleanness, (it is not so well to speak of them generally,) but take the lust of intemperance : how

many a man has determined not to yield to it, but has been overcome again and again! Take ill temper : how many a man has determined not to be unkind to his wife, nor unreasonable as a master ! You have determined that you will not be harsh ; yet when your temper was *tried* again, it has *failed* again.

Now, if this is so, when “that man of sin” comes, and you are not in the faith, you will be carried away, as sure as you are a living man, unless God in His infinite mercy prevent it, and worship the devil !

I WARN you, in these evil days, when there is so much to make men think that the day of the Lord is at hand, lest you should be among those who will be destroyed with an everlasting destruction, whilst worshipping “that man of sin.”

Beloved in Christ, only one word ; and that Christ has said for you—“If it be possible ;” but it will *not* be possible ; you will be “kept by the power of God.” Your character, temper, and disposition would make you go the wrong way ; but it is not you, but God who will preserve you from falling into, and being entangled by, the snares of “that man of sin.”

## VII.\*

"Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."—GEN. xxiv. 8.

SUCH was the peaceful end of the patriarch Abraham, the father of the faithful. It reminds us of Balaam's wish with regard to himself—a wish, alas! not accomplished—"Let me die the death of the righteous, and let my last end be like his." He did not live the life of the righteous, and he did not die the death of the righteous. It will remind you, again, of the words of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace," (Ps. xxxvii. 37.) It is true, indeed, that Abraham was not, like Jesus Christ, a perfect man, in the literal sense of the words. He was righteous only by the imputation of the righteousness of our Lord and Saviour Jesus Christ, which was imputed to him through faith, even as it is to us at the present day,—the merits of Christ avail from righteous Abel, down to the last saved sinner in the present dispensation. Abraham was not perfect; we have only to read his history to know how in many things, like all the people of God, he came short. Yet was he, in a limited sense, a righteous man. No doubt, Abraham was justified in the same way as we are. There never hath been but one way of acceptance, and that is Jesus Christ: a coming Christ, foretold in

\* Preached at West Street Chapel on the day after the death of the Prince Consort, Sunday evening, 15th December, 1861.

prophecy ; and a Christ who has come and ascended into heaven, spoken of in history.

Jesus Christ himself told the Jews, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." This is no reason at all to suppose that Abraham, or any other of the Old Testament saints, as some unenlightened writers feign, 'could only see Christ dimly.' I think it more likely he had as clear views of the person and work of Christ as any one of us ; and in some respects even more so, especially as a God of grace in providence. An unconverted writer says, "Faithful Christians now know even more clearly than Abraham that God is their friend, through Jesus Christ. If we only trust and follow Him, He will keep us in all our ways." I do not believe that one in a thousand is as fully assured as Abraham was ; much less do I believe that all faithful Christians know more surely the providential care of God than Abraham did, nor nearly so surely.

This comes of men writing about things they do not personally experience. I believe that I know something about faith in God's providence ; but I should think it a foolish boast to say that I know God's faithfulness more surely than Abraham.

It is remarkable that Abraham is quoted as an example of obedience, though the father of the faithful—his wonderful faith wrought thereby. Look, for instance, at his call, (Gen. xii. 1,) and see how his faith wrought. "The Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and

from thy father's house, and go into a land which I will shew thee." You may remember the apostle, writing to the Hebrews, "He went by faith, not knowing whither he went." There was an excellent exhibition of trusting God as a God of grace in providence. When men talk of exceeding Abraham's faith, surely they can know very little of what they talk about.

See, again, his faith in pleading for Sodom; what a wonderful knowledge he shewed therein of God's character! "Plenteous in mercy." Not only did he plead; but in a most remarkable manner. Is there one man in ten thousand that would not have stopped when he found that fifty righteous would save the city? But Abraham went on reducing the number lower and lower, till it came down to ten. Even then, however, as has been said, Abraham left off asking before God left off granting.

Again, and pre-eminently, see how his faith was exhibited; how it worked when he offered up Isaac. He would have done it, no doubt, if he had *not* "accounted God able to raise him up again." We know that was what supported him. He believed that God would keep His promise, that in him should all the nations of the earth be blessed. His name, you know, was "Laughter," in allusion to Abraham's laughing for joy at the promise and of Sarah's contemptuous unbelief. But more, perhaps, because of the joyful prophecy that through him should come the promised Seed.

Now, I say, if Abraham had not had faith that God would raise Isaac up again, yet I believe he would

have sacrificed him. No doubt, my brethren, it was then especially that Abraham saw Christ's day, and rejoiced. No doubt, the Holy Spirit at that time enabled Abraham by faith to see in Isaac,—under sentence of death for three days, and then delivered alive from that sentence—"received again from the dead in a figure," as the apostle says,—the death and resurrection of Christ. He saw in him, bound on the altar, the Lamb of God bearing the sins of the world, being punished instead of sinners, making a vicarious sacrifice. In Isaac delivered alive he saw a type of Christ's resurrection, who was "delivered for our offences, and raised again for our justification." I make no doubt at all this was the case with Abraham.

It is miserable work when people dwell on the mere moral part of Abraham's history. Whatever his character was in the way of example, it is simply nothing in comparison of the great doctrinal truths connected therewith. When I look at him, the father of the faithful, I see him set before us not only as an example of obedience, but pre-eminently as an example of faith. Abraham believed the promise of a crucified Saviour, he saw His day by faith; he believed in the fulfilment of the promise that the Seed of the woman should bruise the serpent's head, and that in his own seed all the nations of the earth should be blest.

These things are far more important than the moral teaching of Abraham's history. Useful though it be to study Abraham's domestic conduct and various virtues, yet these are simply dust in the balance, when weighed

against the far more important matters which relate to the sufferings and person of our Lord and Saviour Jesus Christ.

However, the text speaks of the death of Abraham, and that was the reason I selected it. I do not often speak of death ; for the New Testament does not encourage us to speak of it ; my message is of life, not of death. I cannot say for certain that any one will die ; no man can prove that any of us will die ; there is not a line in the New Testament to assure any man that he will die. The way some attempt to prove we shall die is by misquoting some text—*e.g.*, “It is appointed unto ‘all men’ once to die.” No, it is not. It does not say so. It says, “As it is appointed unto men *once* to die” —that is to say, when they die, they die but once ; that is the meaning, and the only meaning ; see the context, “So Christ was *once* offered.” As for texts out of the Old Testament, they have nothing to do with the matter. The grave is spoken of as the house appointed for all living ; that was true before Christ came, but no man can prove it to be true now. We do not know whether we shall die, or whether Christ will come again and take His people who are alive and remain to Himself.

Therefore, my brethren, I do not often preach on death ; it is not an inviting subject under any circumstances. However mitigating or alleviating the circumstances, death is death—a season of humiliation and of suffering for the most part.

But I was most solemnly impressed by an event

which happened during last week, and have thought much about it ever since. I was invited last week to go to the beautiful city of Bath, there to preach a sermon on prophecy. I should not have gone, had it not been that a very dear sister in the Lord, and a good friend to the West Street ministry, was desirous I should see a lady, an aged relative of hers, whom I had once seen, and on whom I had succeeded in making a favourable impression with regard to the gospel. This lady was about eighty-four years of age, and far from being decidedly pious. This was her character at the time I first saw her—the last time as it proved. It pleased God so to open my mouth, that instead of being offended at what I said, she expressed a wish to see me again, with which very naturally her pious relative desired I should comply. When the invitation came to me to go and preach that sermon, it struck me that I might consider it as a call to go and see that old lady. I went; my dear friend came to hear the sermon, and when it was over, she came to me full of kindness, as she always is, and said, “Now, you will be able to go and see my kinswoman, as soon as we have taken our early dinner.” “Well,” I said, “that is my principal reason for coming; to satisfy and gratify you in that matter.” We went to the dear clergyman’s house; and were taking our dinner, when a letter came to my friend to say, that her aged relative had just died suddenly, without any illness or premonitory symptom—snapped the thread of life in one moment. A common case with active aged persons; they retain their health and facul-



ties to the last moment, and then in a moment they are gone—the silver cord is loosed, the pitcher is broken at the fountain, and their place knows them no more! Thus was it with her. I was so much impressed and solemnised by it, that I have been thinking of death ever since last Tuesday. I had chosen the text long before daylight this morning, and many hours before I heard of the sad bereavement of our justly-beloved Queen, and I could not but be struck with the remarkable coincidence, that I should have been preparing a sermon this morning on the subject of death, little thinking as I came to this sanctuary what sad tidings should reach my ears on the road.

I had drawn up bills requesting the prayers of the congregation for three persons on travel, for H.R.H. Prince Albert, and two other sick persons, and also for a person troubled in mind; these bills I meant to have placed upon the chapel doors, and to have remembered him at the throne of grace; so little was I prepared for the sudden shock which my feelings received, which will in some measure excuse the unusual want of self-command I unhappily shewed this morning—for a minister ought not to think of himself, but of the people: he is a servant; it is his duty to command his feelings, and if he cannot do so, he ought not to preach.

I say, this was a remarkable coincidence. But what a mournful contrast does the death of that illustrious prince supply to the death recorded in the text! Abraham, full of years, in a good old age, like a shock of corn carried in his season; and the Prince Consort—

his sun gone down at noonday, a young man comparatively, little more than forty years old. Never perhaps has this nation been more shocked than it has been and will be on this occasion ; perhaps hardly more so by, what some of us remember, the death of the amiable Princess Charlotte, who under very interesting and painful circumstances was suddenly snatched away. Something like this, but we fear in some respects worse, is the present visitation. How sad the circumstances in every point of view ! It seems to me but yesterday when our youthful Queen, a young and interesting girl, was led to the table to be joined in the bands of wedlock with the man of her choice. There were but a few months' difference in their age,—it was a marriage of affection, no forced union, but heart joined with heart ; she had loved him as a child, and he had loved her in return,—thus they grew up together like twin trees of the Lord's own planting, and were in good time joined together in the bands of holy wedlock.

Never, I think, in the history of royal unions, has there been a more beautiful picture of domestic communion and loving felicity than was exhibited from first to last by the lamented late Prince Consort and our justly-beloved Queen. The moral character of Prince Albert most favourably contrasts with the general character of men in such high positions. We have not to-day to learn that crowned heads are for the most part of lax morals, and famed for anything but domestic love and purity. Happily this was not the case with Prince Albert.

There were many things in his character to admire. None can be unaware of his remarkable intellectual superiority. During the whole of his life he was a liberal patron of the arts and sciences. In all such matters he shewed skill, I am told, which few men would be able to attain to.

Again, he was industrious. Having everything to tempt him to sloth and self-indulgence, surrounded with the solicitations of all that was flesh-pleasing, he was an early riser—a man of activity of body as well as mind. He had “the hand of the diligent.” As a husband, a father, and a citizen, in many points Prince Albert was a model to every young man in the nation. But now, how early, how suddenly is he removed from the wife of his bosom and the children whom he loved! That heart must be hard indeed which does not feel on such an occasion. The English people will feel it deeply. The English are, and ever have been, a loyal people, and an affectionate people. Whatever may be the outside roughness of Englishmen to foreigners, there is no nation under the sun which abounds more in genuine kindness of heart, and affectionateness of disposition, than the English, particularly with regard to royalty. A dear sister in the Lord recalled to my mind with what loving and affectionate interest the people entered into the marriage of the Princess Royal; every man felt almost as if she were *his own* daughter. How many prayers were offered up! We all felt, I should hope, without a single exception, that it was a pleasant and a joyous thing that that young girl was

now, as we hoped, happily settled with the man of her choice. Always the people have been loyal and affectionate; and never, perhaps, in the history of this country has there been a monarch more dear to the people than our present beloved Queen. I do believe that. Perhaps George III. was, who was called the "Father of his people." Notwithstanding the scurrility of a contemptible minority, he was welcomed by the people wherever he appeared, and on all occasions. George III. was a great favourite with the people; and I will add, that he deserved it. Whatever may have been his supposed mistakes, he had a conscientious desire to promote the welfare of his people, and the Protestant integrity of his government, and fell, as I believe, a martyr to it. But I do not know that even he was so greatly beloved as our Queen. Unless we go as far back as the reign of Edward VI., we shall not find one so justly loved as our beloved monarch.

Well, what can we do for this afflicted mother and her family? for our widowed Queen and her royal children? Sure I am, I only speak what hath been done already by very many of you, and will be done by many more, both in private and in our families, as well as in public: you will pray to the "God of the widow, and the Father of the fatherless," that He would bind up her broken heart, and pour the oil of consolation into her wounded spirit, and say to her, in His own endearing terms, "Let not thine heart be troubled; neither let it be afraid." We can and will pour out our hearts in supplication, that it would please our God and Father

to comfort her that mourns, and lead her thoughts to higher, better, and consoling things, where she shall be enabled to rest with some degree of peace and quietness, when she remembers the vanity of this present evil world, how all things pass away ; and the blessedness and fixedness of that world to come, to all those who have faith in our Lord and Saviour Jesus Christ. One thing more we can do. We can be loyal and dutiful subjects ; we must "honour and obey the Queen ;" we must not think evil of her, no, not in our hearts ; we must take into consideration the difficulties of her position, the greatness of her temptations, and all that she has to contend with ; we must, as our blessed Lord tells us, "judge not according to the appearance, but judge righteous judgment." Let none say, that if placed in the position of our beloved Queen, they would conduct themselves better, or avoid any of the faults which she, in common with all fallible beings, has committed, or may commit. We do not say she is perfect. Love makes us quick-sighted to see what a careless observer will not notice ; but where there is affectionate interest in a person, we are pained to see the slightest deviation. So we do not set up the Queen in all respects as a model. She would not wish it ; she has far too much of honesty and truth in her composition. This, however, I do say : it would be well for most women if, in most things, they made the Queen their model. I believe there are few mothers, wives, or mistresses, who deserve more to be com-

mended, or better to be imitated. I affirm that without the slightest hesitation.

We must be dutiful and obedient subjects in thought as well as in word. We must in every way that we can, endeavour to promote peace and good-will in the land, that she may have as little care as possible in these trying times. Only think what it must be to that lady,—that young lady, for she is still young,—in her present position, bereaved of her partner and chief stay, to look round on the threatenings of a foreign war, and that with those who have sprung from our own loins! Look again at her own country, where, from the effects of that civil war, thousands, and, alas! tens of thousands of honest, hard-working artisans are thrown out of bread! Do you suppose the Queen does not feel that? She is no selfish Sybarite. There have been sovereigns who cared but little what became of their people, so long as they could pamper their lusts, and gratify their tastes,—who have cared little for the people, except as a means of ministering to their pride. It is not so with the Queen, and never was so. If ever there was a patriot, it is the Queen. The Queen has always manifested enlightened, intelligent, and conscientious care for the well-being of the people; and though it has been my painful duty once and again to protest against laws which have been framed in her reign, I say, from the ground of my heart, that I believe the Queen is sincerely desirous to promote the well-being of her people. I allude to

the emancipation of the Jews, and the endowment of Popery.

I believe that in these things she thought she was doing right, and intended to promote the good of the nation ; and well we know how many things she has done with that in view—almost every day of her reign will shew some act of kindness ; every domestic will bear testimony to her personal kindness—every lady of honour, without a single exception, will bear testimony to her consideration for those who have to attend on her. Do we not all remember how she went to the humble pallet of the wounded soldier, and with her own fair hands administered relief, or pressed his throbbing forehead, to comfort him for a moment with her sympathy. This is her character : the Queen reigns for the people ; and truly and continually does she desire to promote the wealth and prosperity of the nation.

How great, then, must be her care now, that troubles fall so thick and so heavily ! Oh, my brethren, let us not increase these cares ! Let us do everything we can to promote quietness and peace amongst our fellow-subjects. And, surely more than ever now, if a foreign enemy basely add to her troubles, by bringing war to our shores, or attacking our distant colonies, her loving subjects will rally round her throne, and vindicate her rights against the unjust invader.

Now, I cannot trust myself to say any more on this subject ; therefore I will conclude with a few words of practical application. Let it lead us, when we think of the sad and sudden death of this young prince, to look

at the Prince of Peace. This man Christ Jesus, our Prince, "continueth ever;" He does not and cannot pass away; He "continueth ever, because He hath an unchangeable priesthood." "He is the same yesterday, to-day, and for ever." There will be no fear of this Man passing away by reason of death, as was the case with other priests, and as it was with him of whom we now make mournful mention.

And if, in the good providence of God, any one of you should be brought to pass through the valley of the shadow of death, may it be His gracious pleasure that you meet the king of terrors robbed of his sting! "For the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, be ye steadfast, unmoveable, always abounding in the work of the Lord." And then if, like Abraham, you reach a good old age, (and some of you have already attained to it,) may you, like him, be gathered to your fathers, full of years, in peace, and with a hope full of immortality?

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### VIII.\*

#### LAST HOUR OF THE YEAR.

"The harvest is the end of the world."—*MATT. xiii. 39.*

THE close of the year, my brethren, reminds us of the end of the world. It is good to look back on the year

\* Preached December 31, 1861.



gone by and remember its sins, and humble ourselves before God at the remembrance of them,—to remember its mercies, and thank and praise Him for the very least of them,—to remember its duties, and take shame to ourselves wherever we have failed, and give Him the glory of whatever we have done aright.

The parable, whence the text is taken, of the tares in the field, is meant by our blessed Lord, as saith that holy man, Thomas Scott, “to teach us the fatal effects of false teachers and false doctrine, drawing men *from* the truth, and prejudicing them *against* the truth.” Now, there are some selfish people who do not like to hear of such subjects; if they had their way, the minister would neglect his duty in lifting up his voice against the dangers and sins of the age, and would spend all his time in administering to their personal edification.

They like to hear of promises, of hope, of peace, of love. They do not like to be told their duty; nor do they care that poor sinners should be warned to flee from the snares of the devil, and from the wrath to come. But the faithful minister of Christ will not be influenced by such narrow and selfish considerations; he will rebuke and warn, as well as teach and comfort, and encourage and invite.

Now, my brethren, the present time especially calls for warning; and no minister has done his duty faithfully in the year gone by, who has not largely, again and again, sounded an alarm against Broad Church infidelity. Men of that school of teachers are children

of the wicked one—spoken of by our Lord—sowing tares among the wheat. Our blessed Lord Jesus teaches us by this parable, that at the end of the age, all who have been led astray by false teachers shall be cast into a furnace of fire, where shall be weeping and gnashing of teeth. But all who have heard and received true doctrine, shall shine as the sun in the kingdom of their Father.

We end the present year under circumstances of peculiar solemnity. The sad bereavement which God in His mysterious and wise dispensations has been pleased to inflict upon our justly-beloved Queen has struck the nation to the very heart, casting a gloom over that season of the year which is generally the most joyous. And it is right that it is so. Never, I think, so far as a pure desire for the good of the people is concerned,—never did a sovereign better deserve the sympathy of the people.

Again, that disastrous affair with America has already brought much distress amongst the people, and threatens so much greater national suffering, that none but a very foolish, or a very selfish man, can fail to be filled with the gravest thoughts about the future. I cannot, however, but hope that God in His mercy will hear the prayers of His elect people that call upon Him, and that peace will still be maintained.

But, my brethren, solemn and alarming as are the events at the close of the year 1861, they are trifles when compared with the thoughts which spring from the consideration of “the harvest which is the end of the

world." The grief of our dear Queen, we trust, will be subdued by the softening hand of time; the troubles arising from wars and rumours of wars will also pass away; but in that day at the end of the world, when the harvest is gathered in, the sorrows that then begin will never have an end! How will it be with you, my brethren? If this night were the end of the world, instead of being the end of the year, how would you be found?

Come, now, let us look a little at the past year, as touching ourselves, our dealings, our thoughts, feelings, and affections. Let us see what preparation hath been made for the world to come. Many of us began this year together in this very place, and we began it with prayer. All of us saw the dawn of it; and now, how does the end of it find us?


You that began this year in unbelief, have you during this year been taught, by God the Holy Ghost, the saving doctrine of the gospel of our Lord and Saviour Jesus Christ? Do ye now believe in Christ, who was punished in your stead, so as to make atonement for the chief of sinners? Have you been during the past year devoutly diligent at the worship of the sanctuary, and constantly attending the table of the Lord? Have you been, furthermore, engaged in doing the works of faith, I ask? Some, I well know, and am thankful to remember it, have this year joined the people of the Lord, and are now, through grace, prepared to meet Him. But many of you, I fear, and must not shrink from affirming, are at enmity still with God—are unconverted still. No man on earth

can assure you that you will again see the end of the year. It is my comfort to look back on some who have this year gone from our midst, and now sleep in Jesus. There hath been the saint of threescore years and ten, and there hath been the saint of nineteen, both ready and joyful to depart and be with Christ when the hand of death was upon them. I remember the happy death of our aged sister, Blacker, and the happy death of our youthful brother Ranger, and others that I might mention. I remember their deaths with thankfulness; and with humble, joyful hope of meeting them again as my own dear children in the kingdom of glory. But what hope does the past year give that I shall see some of *you* in the kingdom?

My brethren and fellow-sinners, lay this to heart, I beseech you! The Lord has spared you another year; do not tempt Him any longer. Do not, by longer delay, provoke Him to cut you off in your sins, and to withdraw His offer of mercy in implacable displeasure.

Hasten to flee from the wrath to come! Christ is the door. He is the way, the truth, and the life. Come to God by Jesus Christ, and you shall be received graciously, and loved freely, and saved eternally. Repent you, and believe the gospel, that your sins may be blotted out, and that you may be received into the kingdom of heaven, at the coming of our Lord and Saviour Jesus Christ. And now, further, you that through distinguishing mercy, have believed on the Son of God, whether (as is the case with some) only during the year past, or whether, as with others, many years ago, let me say to you—What does memory tell

you of the year fast closing upon us? It tells of sin. I know it tells me of sin—I confess it. It tells us all of sin; for “in many things we offend all.” “There is not a just man upon earth that liveth and sinneth not.” “If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” For the “blood of Jesus Christ cleanseth us from all sin.” I trust, therefore, dear brethren, that the sin which your memory brings back is washed away in the precious blood—the atoning blood of the Lamb, who bare your sins in His own body on the tree, making satisfaction to a righteous God, and to a holy law; bearing punishment in your stead, and now fulfilling His precious promise that we shall have forgiveness for His sake, if we ask it. But, brethren, what does the year past say of DUTY? How hath it been there? Have you been diligent in doing good? Right doctrine has saved your soul. There is no other way of salvation than by right doctrine! I say, right doctrine has saved your soul! Perhaps, too, you have been earnest in prayer. But what have you done for God and for men in the year gone by? Let me press this upon you. What sacrifices of time have you made for God or man? What sacrifices of money for these ends? What efforts of labour have you carried on with these views? Have you lived in the year gone by, like Christ, for others? or have you lived for the most part for yourselves? Have you done anything whereby others may be wiser or better with



regard to the things which belong to eternal life? Have you made secret or open efforts towards reclaiming the sinner from the error of his ways? Have you, in looking upon the wants of the poor, and their necessities, which have been very heavy in the year gone by, and are still pressing heavily, have you done what in you lay, and what might justly have been expected of you, to minister to their temporal necessities, to feed the hungry, and to clothe the naked? Have you done anything to lighten the burden of sorrow upon the heart of many an honest, hard-working man, who had the will to labour, but has seen his children wanting bread, which he would gladly earn, but hath been hindered in the mysterious providence of God. Have you helped such persons?

Have you, again I ask, fought against your sins, against your indolence, your self-indulgence, your lusts, your pride, your selfishness, your ill-temper, your worldly-mindedness? Have all these been diligently and heartily opposed? Hath it been your desire, in the year gone by, as month succeeded month, and day followed day in rapid succession, to be more conformed to the likeness of Him who went about doing good? Have you done this, I ask you?

Alas! alas! how guilty we must all feel when we come to try ourselves by these tests,—when we look back upon what we have done amiss, and what we left undone that might have been done!

Some, indeed, have been growing in grace, I thankfully acknowledge, and can testify to their self-denying

labours and generous liberality. I know of those who have neither spared their time nor strength, and in some instances have little considered their health, going into the rooms of the sick and suffering, the abode of squalid poverty and degraded misery, and seeking to administer the oil of gospel consolation to the broken heart and the wounded spirit. I know of those who have perseveringly endeavoured to do these deeds of love,—not courting notoriety nor seeking the praise of the world in their endeavours, but doing good quietly, and almost stealthily, stealing from room to room, searching out the miserable, the sick, and the suffering, in order to minister to their necessities, and to do good to their souls. I have known others, again, whom God hath blessed with temporal means, gladly opening their hands, dispersing abroad, and giving to the poor. I have known them to feed such on the Sabbath-day as otherwise would have had but a dry crust to eat, and this they have done *continually*, from year's end to year's end, ministering to the wants of their fellow-creatures. Others, again, I have known who have striven to help their poorer brethren forward in the world, assisting them in their temporal concerns, opening doors for them to find employment, and in various ways manifesting what ingenuity there is in a loving heart.

I could dwell long upon such things as these. I can remember the patient, diligent perseverance with which many of our dear sisters have sat beneath the roof of my house, or that of others, labouring at the

needle, to provide clothing for the poor in winter-time. I well know, too, the liberality with which that blessed institution, the Aged Christian Society, hath been supported by this congregation ; in the course of eight years, administering, within £3, no less than £100 a-year to that blessed cause. I remember, too, the spontaneous and loving way in which some undertook to repair our sanctuary, and place it in its present cleanly and comely condition. All these I remember, and **VERY MUCH MORE** I could remember. But, after all, we still must say we have done less than was our duty to do ; less than we could have done had we attempted to do all that God in His providence laid before us.

Oh, let us, at the conclusion of the year, look back with self-humiliation and sorrow at duties neglected or badly performed. How often have we closed our eyes : in some measure entered into the spirit of that hard-hearted priest and that Levite who, when the man was lying wounded on the road, passed by on the other side, and the despised Samaritan came and ministered to his necessities.

Alas ! how often have we consulted our own comfort, ease, and enjoyment, whilst the ease of our neighbour, the comfort of our pious brethren, have been unthought of, or thought of only to be neglected ! Let us call all these things to memory with deep humiliation.

Where is the spirit of self-denial and self-sacrifice,—the martyrs' spirit which has enabled so many to go through the very fires rather than renounce the truth ?



Do we manifest that spirit? My dear brethren, in a professing age we have reason to complain and charge it home to many that, while they talk of spirituality, they greatly omit the weightier matters of the law. It is well that men should be spiritual and right in doctrine; but it is not well that their religion should have so little visible influence on those round about them—their neighbours and connexions.

Let us humble ourselves again before God for all our *omissions* in the past year; all that hath been wrong in the family; and when we have failed to set a good example in our dealings with our neighbours.

What might have been done by such a congregation, if *all* had done what *some* have done! If all who might and could had gone forward to the work of visiting from house to house, or speaking to people about their souls in the streets; how much good might have been done! Oh let us take shame to ourselves, that so much hath been left undone which might have been done for the glory of God, and the good of our neighbour.

So, brethren, concluding our review, let us smite our breasts, and say, “God be merciful to me a sinner;” forgive all that hath been amiss in time past; forgive our remissness, indolence, selfishness, self-indulgence, and pride,—our very want of observing the wants and necessities of others,—forgive all, for the sake of Him who bare our sins in His own body on the tree, that we might be washed in His precious blood, and so have peace with Thee!

Now, my brethren, we are approaching a new year. You know not what a day may bring forth—how much less what a year may bring about! How many have fallen this year, who, at the commencement of it, little thought that they would be numbered among the dead before its close! Some have been taken, indeed, in a good old age, but others have been cut off in the very prime of life. I need not touch again on that painful and afflicting subject—the death of the Consort of our beloved Queen. Statesmen, crowned heads, and eminent lawgivers, at home and abroad, who in their high career of worldly prosperity, seemed to have before them a long course of usefulness, or at least of power, have been cut short in the midst, and their place now knows them no more; and nothing now remains to them but what they have done for the glory of God, and the good of their neighbour, through faith in Christ. Who can tell, my brethren, what this year may bring forth? It is not probable, scarcely credible, that all of us—more than one thousand souls—shall be alive this time twelvemonth. We know well that some who met at this place at the commencement of this year are gone. Several of their earthly tabernacles have I committed to the ground in sure and certain hope of their resurrection to eternal life. As it hath been with them, so must it be with some of us. Are you prepared? Are you entering, or purposing to enter, on this new year, impressed with the probability staring you in the face that you may never see the end thereof? Youth cannot exempt you—the youngest

child may be taken away. Manhood and strength cannot exempt you—man in the height of his strength, woman in the prime of her beauty, is cut off. He, too, who hath reached old age, and thinks he may live to be yet older, may find at last the pitcher will be broken at the fountain, and the golden bowl cease to hold its contents—the blood be stopped at the heart and cease to flow !

Oh, my fellow-sinner, to *you* it will then be the end of the world, even if the Lord himself should not be revealed from heaven ; it will be the end to you, if He says, "This year thy soul shall be required of thee." These are no new truths, my brethren. I was very much struck with the words of one lying on a death-bed, who said in a solemn manner, "I have often *heard* of death, but never till now knew what it was to *face* death." You have often heard of death—you are hearing of it now. What will you say as to the facing of death? Are you ready to go alone out of the world and meet God? Are you ready to depart this life?

So truly is death called the king of terrors, that many a child of God trembles at his approach. Even those who are pardoned and accepted in the Beloved, and all their transgressions washed away—even they are known to shrink from the icy hand of death. Happy they who can take up the language of Paul, and say, "O death, where is thy sting!" And this is your privilege if you will but lay hold upon it. There is not a sinner here, but, by the grace of God, may be able to say, "O death, I defy thee!" as holy Martin

Luther said, "O Death, I defy thee! O Satan, I defy thee! True it is that death is terrible to the unpardoned; but I am forgiven. True it is that Satan is a terrible enemy to his own children; but I am delivered from the evil one. True it is that the law condemns a man not only for his sins, but for his very duties; but I am exempt. One hath fulfilled the law for me." What Luther could say, you may say. The same faith that saved Luther will save you. The same faith that saved holy Paul will save you. Believe on the Lord Jesus Christ, my unconverted hearer. Set forth on this new year with this determination, "By Thee only will we make mention of Thy name;" that is, through Jesus Christ we will depend on the love of a pardoning God. May the blessing of the Holy Spirit bring this about! God alone can give the increase. Though an angel preached the gospel with heavenly eloquence, all would be in vain, except the Holy Ghost made the word effectual.

Therefore, my brethren, I propose, according to our annual custom, that we end the year with prayer, and begin the new year with prayer; and before we take our few minutes for that purpose, let me lay before you what I think should be the subjects to occupy our hearts whilst they beat in unison, as it were, in one cry to Jehovah.

First, let us pray for our Queen. When we drop in silence on our knees, let us lift up our hearts for our beloved Queen. She is a widow. Her children are fatherless. She has the feelings of a woman, the affec-

tions of a woman. She has never shewn herself wanting in any relationships of life or in the amiable traits of woman's character. No one that knows the history of the Queen but must admire her as a woman, and wish that all women in England were in most respects like her. Now let us lift up our hearts in prayer to God and say, "God save the Queen ;" save her from being overwhelmed by increase of sorrow, and the cares of empire, and the troubles of a young family; which must cause her as many thoughts as any other mother. Next we must pray for our country, more especially in respect of, and in connexion with, our kinsmen in America. Oh, let us pray for them, not as enemies, but as kinsmen whom we love. Let us desire to be delivered from all ill-will against them. Let us pray that a spirit of love may spring up in the hearts of the two peoples ; that, instead of biting and devouring one another, they may love and help one another; that two great Protestant nations may not set before the universe the disgraceful sight of fierce and bitter conflict ; that Papists, Mohammedans, the very heathen, and the devils themselves, may not look on and see Protestants destroying Protestants, — Bible - reading Americans fighting against Bible-reading Englishmen. Let us ask our God that He would set aside such an unholy contention, and that instead thereof our hearts may be bound together in mutual love.

Then let us pray one for another ; more especially as a congregation worshipping together, which constitutes so large a part of our auditory. Nothing

does away with unkind feelings, or removes jealousies and envyings, like praying for our neighbour, for any who hath evil will at us. If we have heard of any who has spoken disrespectfully or unkindly of us, let us pray for that person. Let us pray one for another that we may be helped in our various wants, trials, and difficulties, and so bear one another's burdens, and thus fulfil the law of Christ. Enter one into the other's case. Desire that where there is sickness there may be health restored, and strength according to the day where there is deep poverty or trial. Let us ask the Lord to make such a man's way plain before his face. Let us enter lovingly into the affairs of one another; not with prying curiosity, but with love; then shall we be, as we ought to be, one great family of love; all watchful to avert evil one from the other, even as members of the same body. So may it be with us! Let us pray one for another. And, fourthly, let us pray for ourselves, that God in His infinite love would enable us in the year to come to live better than in the year gone by,—that we may not fall into the same snares, nor be overcome by the same temptations. Let not those who are about us have to say in the year to come against us what they have had to say in the year gone by. Let us seek the help of God's Holy Spirit, that we may indeed all grow in grace and in conformity to the example of our Lord and Saviour Jesus Christ. These are the points I would have you join me in presenting in secret prayer. I want you to pray for the Queen, our

country, and America conjointly therewith ; to pray for each other ; and, lastly, for ourselves.

Let us pray that the God of all grace would give to those amongst us who are unconverted to know the things which belong to their peace.

I believe there are not a few who have been gathered in on these occasions. Never, so far as my memory can serve, have we held a late service but one, in some cases more, has been converted.

Let us pray one for another, that He who hears prayer would turn those from the error of their way who are now far off through the ignorance that is in them ; that He would bring them in with the constraining power of His love, and make them see how blessed is the man who trusts in the Lord, whose sins are forgiven and person accepted, who hath continually the providential care of God exercised on his behalf, and a sure and certain hope of an inheritance amongst the saints. Let us pray for those who have not faith, and therefore cannot use the language of prayer—for those who would pray, it may be, if they could. Let us ask Him who causes light to shine in darkness, and sets the sinner free, to shine into their hearts, and give the light of the knowledge of the glory of God in the face of Jesus Christ ; to make the careless thoughtful ; to deliver the sinner from the snare of the devil ; to make the worldly man set his affections on the things of God. Let us, dear brethren, pray for ourselves, that we may be kept by the power of God from the temptations of the year past, and be prepared for the trials of the year to come. Death

may enter our dwellings. Sudden afflictions may overtake us. We know not what lies in the womb of the future. It is known only to Him. We cannot tell what a day may bring forth, much less a year. Now let us pray before the throne of grace for our Queen, our country, and America, each other, and ourselves.

[After three or four minutes of silent prayer, during which the clock strikes twelve, a New-Year's hymn is sung, and all depart.]

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## IX.\*

### SERMON TO THE YOUNG.

“By grace are ye saved through faith.”—EPHESIANS ii. 8.

THIS was the text I chose for my first sermon to the young twenty years ago; and this is the text I take now for my twentieth sermon. I say the same now that I did then—“By grace ye are saved.” Some might expect a text of a different sort for a sermon to the young; such a one, for instance, as “Remember now thy Creator in the days of thy youth,” or, “Wilt thou not from this time say unto me, My Father, Thou art the guide of my youth?” or, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” All these texts are very well suited for the purpose, and I have used them all during the last twenty years. But it is very good to teach children the doctrines of Christ. The youngest child is saved in the same way as the oldest sinner—“by grace

\* Preached on January 12, 1862



through faith." Young sinners must be taught the gospel as well as old sinners; just in the same way. It is too common to teach children that they should "be good, and pray that they may be saved," instead of teaching them to repent and believe in the Lord Jesus Christ, which is the only way of salvation. And it is more particularly needful now in these evil days, when there is so much false doctrine encouraged, and the devil is spreading such dreadful snares for the dear young children, to lead them astray in the ways of false religion.

I say, then, beloved young friends, as I said to some of your fathers and mothers, when boys and girls, twenty years ago, "By grace ye are saved through faith." Notice,

I. ALL CHRISTIANS ARE SAVED FROM THE WRATH TO COME.

II. THAT THEY ARE SAVED BY GRACE.

III. THAT IT IS THROUGH FAITH.

I. All Christians are saved. Every Christian, old or young, is sure to be in the kingdom of glory, and that not by any merit of their own, but by the favour and mercy of God—"not by works of righteousness" of their own, but through faith in the Lord Jesus Christ. Every one who repents and trusts in Jesus, and believes that when God punished His dear Son, it was instead of punishing sinners themselves, is pardoned and justified, and will be in glory.

Some people say, but not wisely, "Young children

cannot understand doctrine." They can, very well. I have a wonderful history here, which proves that they can. It is about a very dear little girl, not quite four years old, who died last spring, and believed in Jesus just in the same way as the great apostle Paul did, and had the same experience that he had. Oh, how I wish that every young boy and girl, ay, and every old man and woman too, knew the gospel as well as this dear young saint did! Now, mark, there were four things in her experience:—1. Repentance; 2. Faith; 3. Assurance; and, 4. Good Works.

1. There was REPENTANCE. She knew she was a sinner, and deserved to go to hell. She felt she had a wicked heart, and often wept because of it, and prayed to Jesus to make her good; and this was her repentance. You will see now, in this true history which I shall read to you, written by her mother, (a woman who fears God,) in which mention is made, too, of her father, a very rich man, and yet, strange to say, a child of God—I say, this book is written by the mother, and avouched by the father, so that there is not the slightest doubt that every word of it is true.\*

Now, mark what is said with regard to repentance:—"She was a child naturally self-willed and very passionate, besides being of an excitable and irritable temperament. About the time that she was two years old, her health was for some time delicate, and she was more indulged during that time than would otherwise have been the case. The habit of going into violent

\* The "Story of Ada, by her Mother," is now published by Hatchard.

passions began to grow stronger. She would cry out, 'I will!' 'I shall!' 'I mean this for naughtiness!'

"In consequence of this, her father threatened several times to whip her; and at last, soon after she was three years, he actually did so, lest she should imagine he did not mean what he said. He whipped her on two occasions. Instead of being angry and repelled from him by this discipline, she seemed fully to understand it was a duty which cost him as much as it did her"—ay, and a great deal more!—"and she appeared to love him the more for it.

"At first she would argue about it with me, and say, 'When Eugénie' (her doll) 'is naughty, I don't whip her; I only kiss her, and say, Be good! and that makes her quite good at once.' I told her there was once a man who treated his children in that way, but that God was displeased with him, and his children grew up very wicked. She said, 'Yes, that was Eli. Then *people ought to be punished.*'"

I wonder how many little children here under three years of age would have said that. Now, again, "she did at this time constantly pray that she might have her naughty heart taken away, and would sometimes stop short in a burst of passion, and say, in a determined voice, 'Go down, naughty will, go down!' She would then kneel down instantly, and pray most earnestly to be made good. Sweet child! she *was* good.

"Her mother one day had explained to her what a lie is, upon which, about an hour after, she asked, 'Suppose I pray to Jesus, and say, O Lord, give me

Thy Holy Spirit, and make me good, and then, as soon as I have done, I go into a passion, and say, I will, and I won't, was my prayer a lie?' I replied that it was;\* for that she could not have really wished to be good, as she forgot so soon. Ada (that was this dear child's name) looked grave, and then, kneeling down, prayed most earnestly, 'O Lord Jesus, do give me Thy Holy Spirit, and make me good, and don't let me go into passions! Oh, do make me good! Do, do, Lord Jesus! Amen.' Then, getting up, she said, 'That prayer was not a lie.'

"From this time we never remember that, after praying, she lost her temper; indeed, about this time, which was, to the best of our recollection, in November 1860, she left off going into passions altogether, and some months after, she said, 'You see, I don't go into passions now. The reason is, I asked Jesus not to let me, and He keeps me from it.'

"About a week before her illness, I said to her, 'I am so glad you have left off going into passions, as you did once.'

"She answered, 'Yes, but I do *think* the naughty things in my heart still, though I don't scream them out now.'"

Now, St Paul himself never went beyond that. What is the meaning of that? Did not St Paul say, "I know that in me, that is, in my flesh, there dwelleth no good thing"? Did he not speak of a "law in his members warring against the law of his mind"? There

\* I do not agree with this, though well meant.—R. W. D.

is plenty to shew that St Paul felt himself a sinner just like this dear child. "O wretched man that I am ! who shall deliver me from the body of this death ?" "The flesh lusteth against the spirit, and the spirit against the flesh." So, you see now, that in her repentance she was just what the apostle Paul was.

2. I shall shew you that she had a true and right FAITH in the Lord Jesus Christ. She did not only *say* she believed in Christ, but had the right faith—the true doctrine. Now hear :—"It was observed that, from the time she was three years old, she appeared to have a very clear and definite idea of the character of the Lord Jesus ; and not only so, but of *His work of redemption and sanctification*. This impression of His character seemed so firmly fixed in her mind, that it never for a moment varied.

"Before she was three years old, we were one day looking at the Sunday Picture-book, and Ada asked me to explain the picture of the woman of Samaria.

"I said, 'This is meant for Jesus ; and the woman is a naughty woman, who came to get some water.'

"Ada said, 'Tell me what Jesus is saying to her.'

"In order to try her, I replied, 'Perhaps He says, "Go away, naughty woman ; you are too bad to talk to me."' "

"Ada looked incredulous, and then said, 'No ; He would not say that.'

"I asked, 'What do you think He said ?'

"After thinking an instant, she answered, 'I know ; first He kissed her, and then He said, "Woman, I will make you good.' "

I do not think Paul understood Christ better than that.

“Just before she was three, she was playing with a little angel made of Parian china, of which she was extremely fond. She ran with it into the nursery, and said, ‘Look, Minny, how white and clean the little angel is; it looks as if all its sins had been washed away.’

“Her nurse replied, ‘People’s sins cannot be washed away by making them clean outside. If I were to wash you ever so much, I couldn’t wash away your sins.’

“Ada said, ‘No, *you* couldn’t; but I know who *can*.’

“On her third birthday she had a great many presents, with which she was extremely delighted. She went round the house to shew them, and afterwards ran into my room, where she knelt down, and prayed in a low voice, so that I could only hear a part of what she said; but I could hear that she finished her prayer by thanking Jesus for all her presents, which she mentioned one by one, ‘My doll, my little work-box, &c.’; and having mentioned them all, she added, ‘And I thank you, O Jesus, that you was punished astead of me.’ On another occasion, when she had finished her prayer with the same words, she observed that I was listening, and, getting up, she said, ‘You see I ’membered about His being punished.’ She knew the importance of that doctrine.

“Sometimes, when she had told me that she had been very naughty, I said to her, ‘It is quite right of papa to punish you. Do you think God will punish you?’

"She answered, 'No, He won't; Jesus was punished *instead* of me.'

"And often she would come and say, 'Tell me a story; tell me about what the wicked people did to Jesus—how Jesus was punished.'

"Having told her, I sometimes said, 'Why was Jesus punished in that dreadful way? Had He done something naughty?'

"It would be impossible to forget the emphatic way in which she answered, 'No, it was *me*. It was because *I* was so naughty, and Jesus loved me so much that He didn't like me to be punished; so He was punished *instead* of me.'

"This she often referred to, saying, 'Jesus didn't want me to be punished; it was because He loved me so, and He wanted me to live in the beautiful place.' The more clearly she received this truth, the greater became her hatred of sin."

That is FAITH; no doctor of divinity could preach the gospel better than that. There is not an angel in heaven that understands the faith of Christ better than that.

3. She had ASSURANCE of salvation. Perhaps some dear child doesn't know what I mean; well, I mean she was sure that God had forgiven her, and that she should be in the kingdom of glory.

"From about the time that she was three years old, she constantly said, 'I wish I might go to Jesus *now*.'

"When I said to her, 'We shall go some day,' she

looked disappointed, and answered, 'Yes, but I want to go *now*.'

"This she constantly repeated, and added, sometimes with tears in her eyes, 'Then I shall never be naughty any more.'

"Often she said to me, 'Tell me about when I shall go to Jesus, and about the beautiful place.'

"She received great Christian kindness from the doctor who attended her daily. He told her he had had a little girl who had died just at her age, and was gone to Jesus. This pleased her very much; and she said to Adeline, 'When I go to Jesus, I shall see that little girl.'"

Just the same as Paul, when he says he shall see his dear people: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" So she believed that she should see, and know, and join the Lord's people.

4. I must notice the fourth point—GOOD WORKS. "When her little brother was ill, and put into a warm bath, she ran out of the room several times to pray for him; and when he was naughty she would do the same, saying, 'O Lord Jesus, do make Ashley good! Oh, do, do, Lord Jesus.' She hardly ever prayed without mentioning all her brothers and sisters. She was very anxious that Ashley should, as she said, 'know about Jesus!' Before he was a year and a-half old, she constantly attempted to teach him to pray, and one day said to me, with great delight, 'Ashley *does* understand about Jesus. He's very wee, and doesn't



know many things, but I think he does know about that, for he kneels down, and says, "Jesus." She would take him by the hand, and lead him about, taking the greatest care of him, and would lend him her toys.

"Whenever she was well enough, she asked for her work, and was very anxious to do it properly. She worked at little presents for her friends, and talked much about her brothers and sisters. She said, 'Dear Sydney ! he is my favourite brother : he prays so often, and he loves Jesus so much !' "

Now, you know, it is not much of good works that a child under four years old *can* do, but in her way she did as well as the apostle Paul. He was able to go about preaching the gospel, and God honoured his ministry. She was not able to do that, but she did what she could. She took her little brother by the hand, and prayed for him. She was very kind to the poor children, and often asked her mamma to stop the carriage, and let her get out and kiss them, they looked so kind and gentle.

In these four things you notice she was just like the apostle Paul—repentance, faith, assurance, good works.

Now I shall tell you a little of her end. She died in peace, and with a hope full of immortality.

Hear the touching account of her end. She had the scarlet fever, and during that illness, at the beginning of it, her little brother asked her to play with him. "She said, ' I 'm very tired, dear ; but I 'll

come for a little while, if you like.' Her mind remained clear till late on Sunday morning. She then sank rapidly, and seemed scarcely conscious ; but about noon she looked up with a radiant smile, and appeared to fix her eyes on something which gave her intense delight.

"She held Adeline's hand, and said, 'Sweetest, dearest Diddy!' and endeavoured to make her look up also.

"As her smile brightened she said, 'Pretty Lord;' the word 'pretty' always having been used by her to express something bright and glorious, connecting it, as regards persons, only with her idea of the Queen.

"Adeline said, 'Do you see Jesus, darling? He is come to fetch you to be with Him.' She made no answer, but turned her face, with a smile of assent, to Adeline, evidently understanding clearly what was said. She then looked up again with the same expression of joy, and afterwards spoke no more, except to say 'No' when offered some barley-water." Thus she fell asleep in Jesus!

Now, my beloved young friends, you see how easily God can make a Christian. Many a man has lived to be thirty years old, (ay, and three times thirty,) and never been the Christian that Ada was at three years old.

I shall not keep you long, and will only say there are four words which will tell you what true religion will bring. Every real Christian, every true believer, will have these four things :

## I. THE LIP OF TRUTH.

## II. THE HAND OF DILIGENCE.

## III. THE HEART OF PURITY.

## IV. THE LIFE OF OBEDIENCE.

Now we will just notice these in Ada :—

I. The lip of truth. It is remarked again and again that Ada never did, after she had any knowledge of Christ, tell a lie. She was very truthful. Her mother one day said, when she prayed to be good, and then was afterwards naughty, that her prayer was a lie, she said, "What is a lie?" and then her mother told her a story of some little girl who broke a thing, and said she did not. (Of how many children here can it be said, of how many grown people here can it be said, that they never tell a lie?) Now, the work of true religion will be the same in every person, young or old; it always produces the lip of truth.

II. The hand of diligence. This was seen in many ways, but more particularly in prayer. For instance, she told her mother that "she prayed for all her brothers and sisters, and a great many others. I said, 'Do you pray for Minny and Diddy?' (Adeline.) She said, 'No, they can take care of themselves.' I explained that they could not. A day or two afterwards I heard her praying—*for the last time!* The first part I could not hear, but the remainder was as nearly as possible as follows: 'O Lord, do take care of Diddy, and make her thumb well. And do take care of Willy and Roly at school. Oh, do, do take care of

them. Don't let them be naughty, and learn to say bad words. Oh, do, do take care of them, Lord Jesus ! And I thank you for all my nice things what you have given me. And I thank you, O Jesus, that you was punished instead of me. Amen."

"The hand of the diligent shall bear rule." This young child had great *influence* in the family. How every word was watched ! Who can tell what blessing may follow to her family and household ?—a very large household—a great number of servants.

III. The heart of purity. "Even a child is known by his doings, whether his work be pure, and whether it be right." Her character was this—she not only wished to *do* right, but to *think* right : she wished her heart to be pure.

"One day she ran into my room, and I could not pacify her. I thought she must be seriously hurt, for it was long before she could speak for crying.

"At last she said, 'Oh, I *can't* tell you what it is—I can't say it.'

"I entreated her to tell me ; and, after refusing several times, she said, 'I've said a bad word, and I can't tell you what it is, because then I should have to say it again. I've said a word that isn't fit for a young lady.'

"On inquiry, I found it was a nonsensical but harmless word which the boys had made her say. As soon as she had said it, she imagined that it was something wrong, and ran out of the room crying."

“Keep thy heart with all diligence; for out of it are the issues of life.”

So again :—“During the last few months of her life, the very idea that she had *thought* of a naughty word made her unhappy; and several times she told me, ‘I haven’t been quite good; I thought about “*I will!*” and “*I won’t!*”’”

There was a *pure heart* watched over! As the Psalmist says, “Let the words of my mouth and the *meditations of my heart* be acceptable in Thy sight.” This is written for children, but surely it might teach PARENTS. Indeed, who could not learn from this?

IV. She had the life of obedience. She had become scrupulously obedient in the smallest matters.

“Before she left — Park” (one of her father’s parks) “for the last time, she was very fond of painting pictures when she came down to the drawing-room. As this was rather an untidy process, a rule was made that she should spread a cloth on her little table, and, when she had done, put away all her things in a drawer, which was low enough for her to reach. She asked to be taught to fold up the cloth, and did it several times, till she could fold it neatly. It was very touching on going to — Park, a few days before her death, to find in the drawer all her little painting things carefully put away, the small mug still half full of water, shewing that she had put them away herself when unobserved.” A beautiful instance of obedience!

Then, again, just as her last illness was coming on, “When she came to have her frock changed, she said,

‘I’ve got two headaches, and something I don’t like in my throat; and I’m *very* tired, but I’d better go down.’

“Her nurse said, ‘I think you had better not; you don’t seem quite well.’

“But she repeated, ‘Yes, I’d rather go down, because papa wishes it.’”

“When her frock was changed, she came down into my room, looking so ill that I said to her, ‘I think you had better go to bed, and I will tell papa you were too tired to come.’

“She answered, ‘I’m *very* tired; but papa would like me to come down, so I think I’d better.’

“She went down, and almost immediately fell asleep on her father’s knee. She was then taken up-stairs and put to bed. In two hours she was in a high fever, and became delirious.”

Now, dear children, I have finished my sermon. I think it has hardly been more than half-an-hour long; we ought not to make a long sermon for little people; but there is a great deal to learn from the sermon, if you will only remember it. Nearly all that was in Ada’s life is in every Christian’s life. No believer can go beyond or fall short of it. If you will be saved, dear children, you must have, like Ada, repentance and faith, (it would be a blessed thing to have assurance of salvation,) and you must have good works. If you want to know what good works are, only remember the lip of truth, the hand of diligence, the heart of purity, and the life of obedience. That is my sermon to the young.

Now, contrary to my usual custom, I will finish by giving out a hymn. I chose it because it was a favourite hymn of that lovely child, (for she was a very lovely child—it does not appear that she thought anything of that.) It was a favourite hymn of this lovely child. She was continually singing hymns on her death-bed, and this was a favourite. Many of you know it, and some will join in singing it.

“ Oh, that will be joyful ! ”

# SKETCHES.

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## I.

“ The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.”—GEN. iii. 12.

W. S., M., Feb. 23, 1862.

NEARLY 6000 years have not altered the character of fallen man. The ingenious fancies of some so-called learned men,—viz., that the world has been gradually *educated* by God in successive generations, and in different nations—is contrary to the Bible, and not even *apparently* supported by experience. The elaborate efforts to prove this are a manifest failure. No man taught of the Holy Ghost would teach or believe such miserable error. It is little to the honour of some men in our day that they look with favour on such infidel “theology.” Granting them to be sincere and of good intention, we only account for such error by the sad fact that, rejecting, as they do, the honour due to the Spirit, He leaves them to their vain imaginations, and thus “professing themselves to be wise, they became fools,” (Rom. i. 22,) and are ignorant of the “first principles of the oracles of God.” No; nature has made no improvement. Science, art, and learning have done *nothing* for human nature, and never will. Education may exalt intellect, but never can purify the heart. Same now as in Eden—same evasion, same meanness, same presumption. Adam—

I. EXCUSES HIMSELF.

II. BLAMES EVE.



## III. ACCUSES GOD.

I. *Does not own his sin.*—Endeavours to excuse himself by *evasion*. We see this in children : falsehood. Men, and women too, try to persuade others and themselves that they are *not* guilty. When the guilty conscience is touched, they try to silence it—explain away. Thus Israel displeased God, (Jer. ii. 35–37 ;) whereas he says, “ Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord,” (Jer. iii. 13.)

II. *Meanness.*—Blames Eve. Unmanly. Proof of the *Fall*. Woman the “ weaker vessel,”—cruel to oppress her. See in savage nations—Ojibwais—women crouching like dogs. Even most polished heathens—Greece, Rome. Even Aaron, (Exod. xxxii. 22–25.) So again Saul, (1 Sam. xv. 21.)

III. *Presumption.*—Strange mixture of cowardice and boldness ! “ Thou gavest me.” What ingratitude, too ! Men copy this presumption when they endeavour to make it appear that there is something in their *station* which hinders them from doing their duty—*i.e.*, Providence of God is to blame. Ex. 1. When rich men complain they have no time to visit poor ; they have plenty of time for idleness, self-indulgence, lying in bed, amusement, and visiting each other. Ex. 2. Poor men—no time to worship God ; they have time for the public-house, play-house, and *worse* places, (Ezek. xviii. 25.) God will reckon with them by and by. 1. They who tempt others to neglect God, must expect them to *betray* them. Your tempters will be your accusers. The ungodly have no principle but *self*. If you let sinners be your companions, when it *suits* they will be your enemies. 2. God brings good out of evil. Woman caused the *Fall* of *man* ; yet the “ seed of woman ” is his Saviour. .

## APPLICATION.

I. *Sinner*, you are involved in this ruin,—“ Flee for thy life ! ”

II. *Believer*, you shall be freed from temptation of world; flesh—"own lust," (James;) Satan, (who set Eve upon Adam.) You shall see Jesus.

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## II.

"My Spirit shall not always strive with man."—GENESIS vi. 3.

W. S., E., Feb. 23, 1862.

Few texts have been more generally wrested from their meaning than this. It makes known a *great fact* concerning the men before the flood. So great was their wickedness, that the "long-suffering of God" would wait no longer than one hundred and twenty years. (1 Pet. iii. 19, 20.)

It is common to wrench the text from the context, and use it as a proof that the Holy Spirit strives in the hearts of men universally to convert them. Yet it is plain from the whole verse, that it—

I. Speaks *only* of men before the flood; and

II. Says nothing whatever of any inward stirring of the Spirit within them.

True, indeed, general principles of action may be inferred from certain actions of Him who says, "I change not." "No variableness." But the general principle drawn from the text may with much greater propriety be applied to nations collectively than to individuals. Perhaps we may find in it a very solemn warning for our own guilty and ungrateful nation. The peculiar atrocity of this nation's guilt lies in the contempt which it shews for Christ. Nothing so systematically dishonours God as Popery. Yet, in the last sixteen years, more has been done to help and encourage Popery *by law* than in all the years since the Reformation. Selfish people, who care nothing about the honour of God, but look on religion only as a means of securing *their own* comfort, do

not like to hear such subjects spoken of in the pulpit. They fancy they are *spiritual*; but they are either very narrow-minded or not really converted. In 1845, Maynooth, £30,000 a-year for training Popish priests—Prince of Wales sent personally to honour the Pope—Papist chaplains in army, navy, and workhouses—all *paid* with our money! Lord's-day:—Post-office—Sunday bands in Park—opening Hampton Court and its indecent Picture Gallery, (which any modest woman ought to be ashamed to look at). All consistent with foreign German Sabbaths, and quite in agreement with Popish leanings. The Papists get their religion *done* early, and allow the rest of the day, not only post-offices, but theatres to be open. Some may say, "How are the people to blame for this? The rulers do these things." True; but they could, *dare* not, if the people did not *wish* it. They pander to the wickedness of the people. If the people did not wish it, it would be *impossible* to make such laws. The people, then, are as much to blame as the rulers for these national *crimes*; and I do not see what is to hinder the application of the text—"My Spirit, &c." I believe this nation is *steadily and surely going to ruin*. Every successive step of open and avowed contempt for Christ is a fresh *proof* that it is so. Honouring the Jews, who crucified Christ, and still reject Him as an impostor. "Shall I not visit, &c." Worldly politicians and ungodly statesmen cannot *see* this. How *should* they? The Lord does not shew to *them* "what He will do," as He did to Abraham, (Gen. xviii. 17-19.) They get *used* to these warnings, (Eccles. viii. 11.) Depend on it, the solemn warnings and weighty words of men like Ed. Bickersteth and Haldane Stewart, &c., will not fall to the ground. The day of reckoning *will* come—is coming. It may not come just yet, (Gen. xv. 14-16.) We see no signs of *repentance*—all these crimes are continued, and more in contemplation. It is a great comfort to my heart that we have always protested against these sins of the nation, and have petitioned humbly, again and again, "Oh, do not this wickedness." Rulers have slighted our prayer, but God has regarded it.

## APPLICATION.

I. *Sinner*, long-suffering of God leads to repentance. Oh, trifle not away the day of grace! But to-day, while called to-day, turn ye! (Gospel.)

II. Beloved in Christ, "grieve not the Holy Spirit." Beware of *worldliness*; and join not those *carnal* professors who keep the world in countenance by their gross and evident inconsistencies. These shall have a more awful doom even than worldly, open sinners—a *lower place in hell*. Stand out and stand up for the *good old* ways of the Protestant, evangelical, unworldly religion—the only true one. Then, when "destruction cometh as a whirlwind," you will be safe "in the hollow of His hand,"—"kept by the power of God."

## III.

"I do set my bow in the cloud."—GEN. ix. 13.

W. S., E., June 1, 1845; W. S., M., March 2, 1862.

AFTER so dreadful a destruction as attended the deluge, men might have been filled with terror in after ages whenever rain fell in larger quantities or for a longer time than usual. To set such fear at rest, God was pleased to make the rainbow a token of His covenant with man not to destroy the earth any more with a flood. But the covenant so betokened seems to point out something infinitely more precious to us: even the everlasting purpose of God, whereby He has bound Himself never to suffer His Church to be destroyed. Just as He says of Israel, (Isa. liv. 9, 10.)

Thus the rainbow becomes deeply interesting, for it reminds us that our God and Father is—

I. *Merciful*.—Pardon through the vicarious sacrifice of Jesus.

Many objects in nature bring Christ to mind—sun, bread, the way, rainbow.

II. *Kind*.—Goes beyond the former. Mercy may spring from kindness; but kindness is a far more comprehensive and endearing attribute. It implies all the tender love and goodness towards us whereby God shews His parental character. It draws our heart to God. You would feel grateful to one who had shewn you *mercy*; but you should feel affection for one who cherished and expressed *kindness* for you. So, when you know that God not only “according to his *mercy*,” but that it was “after the great *kindness* and love, &c.,” you feel your hearts drawn to love so kind as well as merciful a God. It creates confidence in Him, and leads to prayer. If you knew a friend, for very kindness, willing to help you in trouble, you would apply to him more readily.

III. *Faithful*.—How many hundred years the bow in the heavens has borne witness to the faithfulness of God to His promise! (Ps. lxxxix. 37.)

#### APPLICATION.

I. Sinner. Seek mercy through Jesus, (Gospel.) Say not you are unworthy. You *are* so. But come *as* such. If you really feel so, it is a reason for your “hoping in His mercy.”

II. Believer. “He is kind.” Beware of slavish views—displeasing to God and chilling to your own hearts. *Confide* in His love. See the terms upon which Christ lived with His disciples on earth. “He is the same now.” How they loved Him! Do you the same! Consider His *faithfulness*. The rainbow is a token of earthly blessing. The Lord’s Supper of heavenly blessedness.

## IV.

"Jacob's heart fainted, for he believed them not."—GEN. xlv. 26.

W. S., E., March 18, 1855 ; W. S., E., March 30, 1862.

It seemed too good to be true ! What a difference it makes when the heart is really interested ! Had Jacob not deeply loved Joseph, he would hardly have felt so much at twenty years' distance. Often great and sudden good news is hardly believed. So Ps. cxxvi. 1 ; Luke xxiv. 41. Here we see the difference between a sinner and a saint.

I. *A sinner* generally finds it easy to believe God will forgive him. He hears of atonement as a matter of course, but does not feel the use and value of it. He does not *really* trust in Christ for pardon. Hence the gospel can hardly be said to be "good news" to him.

II. How different with *a saint*—he who hath felt the "arrows of the Almighty," like Job, (vi. 4,) or David, (Ps. xl. 12,)—he with a "broken and contrite heart." Oh, how overwhelming, how incredibly gracious does the gospel sound ! Full, free, and eternal forgiveness, and by faith *alone* ! He can hardly believe it. He is too vile—too guilty. He remembers his past rebellion ; he feels his present sinfulness. He is tempted to put the good news away from him ; inclined to despair. We have seen such cases ; such deep conviction of sin, such self-abasement, self-loathing, that to preach the gospel to such is to "sing songs to a heavy heart." Satan, too, (always busy to hinder the work of the gospel,) brings forward *objections* :—"Not elect ;" as though the work of the Spirit were not a proof of election. "Day of grace past," misapplying Heb. vi. 4, 5, and Prov. xxvi. 28. These dreadful passages, which have *no* effect on the ungodly, Satan uses to shake their very souls. Nay, he will say "hypocrite," (Job viii. 13, 14.) If he *prays*—"it is hypocrisy." If he speaks for his Lord—"hypocrisy ;" goes

to table—"hypocrisy." O cursed enemy of man's peace and God's gospel! How he distresses whom he can't destroy!

## APPLICATION.

I. Woe to some that are at ease; who believe too easily, and judge themselves too favourably. Some of you know not, and have known nothing of, these awful doubts and fears, —perhaps feel displeasure or offence at the preaching of the gospel. Alas! you are in danger of perishing with the great mass of those who have lived hitherto! You may dispute this, and say, "I shall have peace;" but "except ye repent and believe, ye shall all likewise perish."

II. Peace to some in doubt. "Why are ye fearful?" "Let not your heart be troubled." Believe the things "freely." David said, "I had fainted;" and so you even in providential matters—like Jacob too.

## V.

"All the children of Israel had light in their dwellings."—Exon. x. 23.

W. S., Wed., Nov. 23, 1842; W. S., E., April 13, 1851; W. S., E., April 17, 1859.

In studying the history of Israel, we shall lose much benefit if we omit to consider them as typical of the Church of Christ. Paul says of punishments, (1 Cor. x. 11,) "All these things happened unto them for ensamples." True, also, of blessings—text, *e.g.*, "All the children of Israel had light in their dwellings." State of the Church as contrasted with the world. Generally true. "Light in the land." "Gross darkness covers the people." But view it not so much generally as particularly.

I. PROVIDENCE.

II. SIN.

III. COMING OF CHRIST.—Contrast is great.

I. *Providence*.—Whatever trials befall, *still* they have light. Disappointments, losses, calumnies, (Joseph,) bereavements—still may have always light within; sometimes *brighter* as outward darker. Paul and Silas, (Acts xvi. 25 :) martyrs at the Reformation: Bradford under sentence of death, wrote letters to comfort others. In all cases, “Let not your heart be troubled,” and truly “unto the upright shall arise light in the darkness.”

II. *Sin*.—Disposition and temptation to sin is a *dark* subject to believers,—they “groan, being burdened.” The commission of sin is followed by a darkness and distress *sorely* felt. But even *here* they find “light.” Ungodly men may stifle conscience, and stupify the sense of sin, by adding sin to sin, or by false comforts, &c. But this only makes darkness more dreadful. They may *still* the pain of conscience, but cannot avert the *consequences* of sin; sometimes they cannot do *this* even. Ex., Judas. But Peter: contrast. “We have an Advocate,” and can say, when Satan triumphs and conscience stings, “Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me,” (Micah vii. 8.)

III. *Coming of Christ*.—See what darkness then, (Matt. xxiv. 29–31.) When the wicked are consigned to “blackness of darkness,” the righteous shall “shine as the sun,” (Rev. xxi. 23.)

#### APPLICATION.

I. So view yourselves now: Is it dark around? Look to Jesus for light, comfort, peace, help.

II. “ALL the children of Israel,”—some younger, some poorer—but all had light. You may think many holier and better; but you are children still, and have the same light—if but a *babe*, a very beginner.

III. Is there one *not* a child? See how sad, how comfortless your state! Oh, forsake evil, and love the light!



## VI.

“And it came to pass, when Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed.”—  
Exod. xvii. 11.

W. S., E., Feb. 16, 1845; W. S., M., May 9, 1858.

If Rephidim be the heart, Amalek sin, Israel godliness, and Moses' lifted hand prayer—here is a parable. For prayer will overcome sin, or sin will overcome prayer; and persevering prayer will produce prevailing holiness.

## I. THE HEART IS REPHIDIM.

## II. PRAYER THE LIFTED HAND.

I. What a scene of strife between sin and grace. How much evil—flesh lusting against the spirit, ill-temper, covetousness, numerous rebellions, self-will, envy, pride. Holy Paul felt it, and described it in Rom. vii. Cares of a family—necessary duties. Oh, what a struggle!

II. Now, let a man “lift up holy hands,” what a change! Israel prevails—sin yields; cares are cast upon Christ. How different the whole case becomes when he can wrestle with God in prayer! How difficulties vanish; discouragements lose power. Like letting forth the light of the glorious sun on a prospect.

Let us take another view of our subject. Here is another parable: Let *Moses* be Christ, *Israel* His Church, *Amalek* their enemy. Then, intercession shall always prevail. What a blessing, in the discouragements and dark signs of the times, to be sure that we shall at last prevail over all opposition, through Christ.

## APPLICATION.

On which side are you? Are you with Amalek? Oh, you will perish. Christ is not on your side: He prayed not for the world, (Jn. xvii. 9.) I say to you as Moses to the congregation of Korah,

Dathan, and Abiram, "Depart, I pray you, from the tents of these wicked men, . . . lest ye be consumed in all their sins;" or as the angel to Lot, (Gen. xix. 17.) "Flee from the wrath to come!"

Are you with Israel? Be not discouraged with opposition from without. The Lord Jesus pleads for you, and will help you. Or do you find your heart a Rephidim? You do. Persevere in prayer. It *must* prevail. In worldly affairs there may be doubt, but as to prayer *about* sin and holy affections, meekness, patience, and the graces of the Spirit generally, there can be doubt at all.

## VII.

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."—LEV. xix. 32.

W. S., M., Aug. 15, 1852; W. S., E., Jan. 19, 1862.

INVOLVES a great principle. Age is to be respected on its own account. Nothing more hateful to a right mind than neglect or insolence to the old. There is peculiar solemnity in the command, "Thou shalt fear thy God;" to enforce it. Much more is honour due to an aged saint, (Ps. xvi. 31.) I doubt not that many aged pilgrims would not have needed help now, if they had taken more care of their worldly interests, and had been less ready to distribute to the necessity of others, when they had it to give. Such, no doubt, pray in secret Ps. lxxi. 9. It is a mercy to be made the means of answering that prayer. This is just the proper view to take of the matter. I would not, in advocating the cause of the aged, appeal—

I. To mere *pity*, though there might be much said on that ground. They have generally outlived their friends and means of helping themselves, just when comfort and ease are most needed.

II. Nor mere *command*. No doubt as plainly so as "murder," "theft," "owe no man," &c.

III. But I would rather say it is a *privilege*. Not a burden, but a blessing. Share the ministering duties with angels, who think it a high honour to wait upon aged paupers. Strange difference!—that name is no disgrace in heaven. It only means, a man too poor to keep himself. In the case of an aged saint, the causes of poverty are no disgrace. Rich saints (and there are VERY few) have generally much more to be ashamed of in their wealth—in the smallness of their gifts compared with their means—neglect of duty to God and man. It is very wrong to do, (as I have known some do,) fawn and flatter a rich man, because he does more than other rich men; and yet perhaps less than his duty, in the way of giving to God and the poor. Perhaps a poor saint may have wasted his means in helping worthless or ungrateful persons. But mostly they have worked till strength has gone, and never had the power (even if they had the will) to lay up for old age. For my part, I should never blame them, if they failed to use such means, if they *could* have done so. But generally they could not. It is very *natural* to endeavour to make provision for old age. But it is very *gracious* to do good while we have the means, and trust God to help us when we get old, (if ever we do.) How many widows and orphans might be helped, year after year, with that money which a man is laying up for old age, or for his children after him!

How many poor people there are, this severe weather, who would be glad of that money, which the religious are saving, to buy coals and food and clothing for their children. Really my brethren, I never yet met the man who could convince me that it is right to lay by while the poor—especially the aged, pious poor—are starving. [My thoughts have been led to this subject by the meeting next Tuesday. Some may not be able to attend. I shall be glad to receive the donations of such after the sermon.] But the support of such a society is but a *small* part of the duty of the text. It includes respectful and considerate conduct to old people generally—more

especially aged parents, or other relatives. Even when they become feeble in mind, and perhaps a little unreasonable or fretful, we must still respect and honour them. God puts great weight on this law, (Eph. vi. 2.) This, too, when there may be circumstances in the life of a parent not much calculated to excite reverence. No doubt, the foundation of this duty may be found in honour due to God, "as the Ancient of days," (1 Dan. vii. 9-14.)

## APPLICATION.

I. The way to honour God is to believe in His Son.

II. The way to *shew* you honour God is to follow the example of His Son.

## VIII.

"Seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord."—NUM. xvi. 10, 11.

W. S., M., April 27, 1851; W. S., M., April 26, 1862.

It is wonderful how Jewish history instructs us in spiritual things—*e.g.*, the rebellion of the Levites against Moses and Aaron, and the dreadful punishment which followed it. Papists liken Korah and his company to Protestants; and Tractarians, to Dissenters. What an artful device! A little examination will shew that it better shadows forth themselves. What was their crime? Attempting to put themselves in the place of Moses and Aaron. Both of them were mediators between God and Israel; Moses as *lawgiver*, and Aaron as *priest*. Their offices were sacred and peculiar to them—types of Jesus. No man was to usurp the office of priest—not even Jesus, (Heb. v. 45.) Yet this was the crime of Korah and his company. As Levites they had peculiar honours, and might lawfully enjoy them; but by seeking the priesthood they brought on themselves and others dreadful destruction. Now, what is the conduct of Papists and Trac-

tarians? *They* say they are priests. The Bible says there is *one* only priest—Jesus. These proud pretensions would put poor sinful men in the place of Christ, as Korah took Aaron's. The sin is the same. The punishment of pit and fire fearfully points to the "bottomless pit," and everlasting fire "prepared for the devil and his angels"—among whom are *proud priests*, who exalt themselves against Christ. Presbyterian and Dissenting ministers do not affect to be priests. No, but the followers of the pope in the doctrine of the priesthood. The Church of England knows of no *priesthood*. "Priest," in the Prayer-book, means presbyter or elder, (Art. 36—Latin.) Tractarians have quite enough learning to distinguish between priest and presbyter. The wickedness of claiming priesthood appears from *effect*: Sets aside Jesus, and shuts men out from salvation. Illustration from the Jewish priesthood shews this.

I. The priest offered the blood of the sacrifice. No other man could; God would not *accept* it from him. Thus the judgments which offering the blood averted would have fallen on them. The priest confessed sins of people, and, on offering sacrifice, obtained forgiveness. Thus Jesus does for the Church, (Heb. x. 9, 11, 12.) How great the *sin* to enter on the very work of Jesus!

II. The priest offered incense—no other could. So Jesus, (Rom. viii. 34; Heb. vii. 24, 25; 1 John ii. 1.) How great a sin to usurp the office of Christ! It is well that ministers should pray for their people, and the people for them. But this sect would exalt their office into the place of Christ; and yet there are men so blind that they would have us believe *our Church* was meant to contain such heretics on a "broad basis."

#### APPLICATION.

I. Trust *ONLY* the *ONLY* Priest. Do not depend on such as shew (by their *very claims*) that they are ignorant of the "truth as it is in Jesus."

II. Vital necessity of *right doctrine*. Some say much about the religion of the heart ; but that is vain, unless “with the heart man *believeth* unto righteousness.”

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## IX.

“Hast thou not made a hedge about him?”—Job i. 10.

W. S., Wed., Aug. 15, 1848 ; W. S., M., July 18, 1853.

Most blessed truth, uttered by the father of lies—a diligent observer. Notice—

I. TRUTH ASSERTED.

II. INSINUATION SUGGESTED.

III. ITS FALSEHOOD PROVED.

I. Care and watchfulness of the Lord over His people. His providence like a “hedge,” to keep off enemies. So to Abraham, “I am thy shield,” (Gen. xv. 1.) So Ps. v. 12 and Ps. xxxiv. 7. So our Lord, “the very hairs of our head numbered.” Satan had seen this ; probably had often endeavoured to break through this hedge, to blight His mercies ; but hitherto the Lord had kept him back.

II. That Job was a *hypocrite* ; he did not really love God, but served Him from interested motives. “Doth Job fear God for nought ?” Satan cannot see the heart, and therefore it is possible he may have thought so. It was quite agreeable to his *malicious* character to think this. And there is no wonder he did, for even the three friends charged him with hypocrisy, (xxii. 5–21.) Explain Job’s defence of himself, (xxvii. 1–10.)

III. That such an insinuation was false, is evident from ver. 8. His sin was self-righteousness ; and, though trial and afflictions were greatly blessed in humbling him, yet the

Lord brought Job out of all his troubles, and "accepted" and acknowledged him as His faithful servant, (Job xix. 35.)

#### INFERENCES.

I. That the Lord's people are preserved and protected—evident even from Satan's confession.

II. Even though they may pass through much tribulation.

III. Satan may be permitted to distress them greatly.

IV. Even their religious friends may unjustly accuse and suspect them, because they cannot understand their case.

V. But the Lord will "bring forth their righteousness."

#### APPLICATION.

I. Is any among you afflicted? How unspeakably great the difference whether you are "righteous" or not! "Many are the troubles of the righteous." But if not righteous; alas! "It is but the *beginning* of sorrows," except, indeed, you call upon and find the Lord.

II. But perhaps you are *not* afflicted. "Hedge about." Difference again: "*Should* be for good" to the wicked. But *all* works for good to *you*.

#### X.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."—PSALM xxvii. 13.

W. S., Wed., Jan. 15, 1845; Christ Church, Dover, Feb. 5, 1845; St George's, Bloomsbury, March 5, 1846; Wed. M., Aug. 22, 1852; Wed. M., Feb. 2, 1862.

It is written, "If thou faint in the day of adversity, thy strength is small," (Prov. xxiv. 10.) It seems David was *ready* to faint, but his *faith* kept him up.

I. It was *fear of his enemies*, (1-3.) Like Jacob, "all these, &c." They whose hearts are ready to fail at times, may

gather comfort from the experience of David, in their trials and perplexities. See what he says ; "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Sometimes they are so bewildered by losses and disappointments, and are so depressed, that they are ready to faint. Their wisdom is to "believe." What is perplexing to them is very plain to Jesus ; nay, a part of His *plan* for their good. "We walk by faith," (2 Cor. v. 7.)

*Three words of instruction in perplexity or trial :*

I. *Pray*.—"Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies," (v. 11.)

II. *Believe*.—"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living," (ver. 13.) So the Syrophenician woman and Christ, (Matt. xv. 27.)

III. *Wait*.—"Wait on the Lord ; be of good courage, and He shall strengthen thine heart : wait, I say, on the Lord," (ver. 14.) See the case of Joseph, (Psalm cv. 17-23.) See Jesus here. Lord's Supper.

## XL

"Cast me not off in the time of old age ; forsake me not when my strength faileth me."—PSALM lxxi. 9.

W. S., M., Sept. 23, 1853 ; Bath, M., Feb. 16, 1862.

Two periods of life especially appeal to our sympathy and affections—infancy and old age—because both helpless. It pleases God to make *some* of His creatures to each other what *all* are to Him—dependent. The lovely babe, if not cared for and watched over, must perish. So, when age has come, and strength is gone, the fostering hand of love and kindness must support the tottering steps of the infirm and feeble. Never surely breathed a man who did not feel *something* of this sentiment. Selfishness and worldly policy, indeed, (pass-



ing under the plausible name of Prudence,) may crush the natural feelings, and blind the natural judgment, and make *some* indifferent to the claims of the aged. But *most* men allow the aged *must* be supported. Reason teaches (without feeling) that they who have worn out their strength in labour can work no longer, and have a right to look to those who have strength to labour still. I am not, of course, speaking of aged or widowed members of a man's own family. The man who neglects *these*, it is said by the Holy Ghost, "hath denied the faith, and is worse than an infidel," (1 Tim. v. 8.) But I speak of aged poor generally. The claim, however, is still *stronger* when they are poor members of Christ. In "that day," He will say, "Ye did it unto *me*." In *this* day, He says, "Behold my father and my mother !" Some object, "They have been improvident, and have neglected the *duty* of saving for old age." Alas ! we have all our sins to be ashamed of ! Sins of youth and sins of age ! Surely this may be forgiven. What if, while they had health and strength, they yielded to the amiable feelings of their heart, and opened their ear and hand to the cry of the poor destitute—"the widow and the fatherless;" perhaps the "unthankful and evil;" and while they had it were willing gladly to give of their little, instead of performing the "great Christian duty" of laying it by for old age ? This may be pardoned, I hope. What if they thought they *might* give away while they had youth and strength, and trust God to provide for them when old age came and strength failed ? Will you call this "presumption ?" Some do so. Others call it FAITH. However, *let* it be said they have been wrong ; that they ought to have performed the great duty (called "perfection of social Christianity,") of laying up in savings-banks and making insurances, instead of attending to Prov. iii. 28—"Say not unto thy neighbour, Go, and come again, and to-morrow I will give ; when thou hast it by thee." Even *such* delinquency may be forgiven ! Perhaps they thought they were doing *right*, (I am sure *I* think so.) Yet if they were *wrong*, they may use the words of David with even greater justice, for David had far

greater sins to call to mind, when his son Absalom drove him to write this pathetic psalm, and the touching appeal in the text: "Forsake me not when my strength faileth me."

But I am taking the most unfavourable ground. Most of them have not had it in their *power* to *save*. They have not earned more than enough to pay their way and give bread to their families; and in *many* cases, have done, (as all *ought* to do,) paid for a sitting in a place of worship—ought to do, I say, for the house of God ought to be supported first, before the savings-bank is visited. In this they have done *right*; and no doubt will find the promise true—"Seek ye first the kingdom of heaven, and all these things shall be added unto you." Again, where any attempt *has* been made to perform the *wise* and important duty of saving, misfortunes and sickness in many cases have swept it all away! Men may succeed now and then in their attempts to thwart the common course of things, and shape a sort of providence for themselves; but generally, *things will take their own course*; and God is every day shewing to these wise schemers *for a comfortable old age*—"The heart of man deviseth his way: but the Lord directeth his steps." Leaving *argument*, we come to *fact*. Here are hundreds of pious poor old men and women. They often hunger—will you help to *feed* them? thirsty—will you give them drink? shivering in the winter's cold—will you clothe them? No matter *how* it came about. It *is* so. Here is Christ in the form of His aged members. Will you leave Him to the workhouse? "Soul vexed." (Rowlands.) Some details. Report. Cards.

#### APPLICATION.

I. Use this prayer to Jesus in all your troubles—"Cast me not off in the time of old age; forsake me not when my strength faileth me." Not that Christ ever cast away His people. No; "I will NEVER leave thee." But, in temporal affairs, He *may* leave them to their own devices, or to follow their own wisdom, or to smart for their folly.

II. Young persons; extend the great principles laid down

to aged relatives and friends. See if you cannot do something *special* to comfort some aged saint. Look out for some venerable pilgrim, and make it your business to visit and regularly minister to his or her wants and comforts. Come to Jesus yourselves [gospel] and minister to Him in his aged saints.

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## XII

"A people near unto Him."—PSALM cxlviii. 14.

W. S., M., Jan. 7, 1846; W. S., Wed., April 30, 1862.

SPOKEN of Jerusalem when restored. Though Paul at Athens, addressing heathens, (Acts xvii. 27,) affirmed, "The Lord . . . is not far from every one of us," it by no means follows that all are "near to God." The nearness of Paul differs from that of the psalm. Paul spoke of nearness in the sense of creation and providence, as at Lystra, (Acts xvii. 17.) In *that* sense, God is near to *all* men. Yet by nature all are "far off;" as Paul says, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ," (Eph. ii. 13.) It seems *contradictory*; but nearness is of two kinds—God, omnipresent, is near all men; but the hearts of men, being evil by nature, are "far off." But His chosen, called, and pardoned people have *new* hearts, and "delight in the law of God," and thus are "near unto Him." The distance, of a moral kind, is removed between them, and God and they are brought "nigh by the blood of Christ," (Eph. ii. 13.) *Before*, their sins entirely separated between them and God; *now*, they who were "sometime far off are made nigh." This *nearness* implies a state of *favour*. Just as favourites are (in history) said to be about the person of the king, so God, who is "King of all the earth," (Psa. xlvii. 47,) by *bringing near*, shews favour or grace—"Such honour have *all* His saints." As parents shew their love for their children by delighting to

have them around them, so God, as a Father, is well pleased to consider them "a people *near* unto Him." Most endearing and encouraging! In whatever light we regard Him—as a gracious King or loving Father—it will equally suit our coming to the table of the Lord.

I. Favourites of a king. We come to a feast of royal dainties, (Sol. Song ii. 3,) "banqueting." All our treasons, crimes, and rebellions forgiven.

II. Children of a Father. Appeals to the heart—considers us *near* and dear. Beloved in Christ, these views make (1.) Sin hateful; (2.) Duty easy; (3.) Religion delightful.

### XIII.

"Train up a child in the way he should go."—PROV. xxi. 6.

W. S., Morning, March 23, 1862.

ON all essential points, the teaching of the Bible is the same in the Old Testament and in the New Testament. And why? God is the author, and unchangeable. Hence, (Eph. vi. 4,) "Bring them up in the nurture and admonition of the Lord," no doubt principally applies to *parents*, but also to teachers, and even rulers and governors, so far as they have power and knowledge to do so. In Popish and Mohammedan nations, it is clear they *cannot* teach the way they "*should* go." But in a Protestant government, it is otherwise. The education of the poor must greatly depend on the richer classes and the government. If they do their duty, they will provide education, and of the right kind. No child is brought up in the way in which it "*should* go," except in the nurture and admonition of the Lord. Hence even *very* young children ought to be instructed in Trinity; not because they can *understand* it, for the wisest man cannot do so; and also in the doctrine of atonement—vicarious—and justification by faith alone, which a young

child may understand very well. In truth, many young children *do* understand these truths better than some learned and right reverend divines have done. As history shews, some of the greatest scholars have been most ignorant of Christianity; and other, *who wish to be thought* learned, but are not, have often shewed a sad want of knowledge in the first principles of the oracles of God. Indeed, it may be laid down as a rule, that they who talk in a vague assuming way about broad views, liberal and enlightened views, (setting aside views which the piety and learning of our ancestors have established,) are, in most cases, mere shallow pretenders—little, if at all, better than impostors. It has always been one of the evils of this present world, that power and influence have been placed in the hands of such as have not either capacity or conscience for a right use of them. Alas! how often is this the case with parents, whose advice and example tend to injure their children, and train them up in the way they should *not* go!

I. Masters in schools, both public and private, far too often have need of teaching themselves, not only in gospel truth, but even in the very branches of learning they are paid to teach. He knows very little of the world who knows not this.

II. In like manner, what government, having a right knowledge of their duty as Protestant rulers, would consent to give hundreds of thousands a-year to train children in Popery and Socinianism? Yet, under the guidance of Sir R. Peel, our government has done so, and continues to do it. To use public money for these ends is *more destructive* than if a law were made to poison a large quantity of the *food* consumed by the people.

To teach bad doctrine, or even to refrain from teaching *good* doctrine, (that of the Thirty-nine Articles,) is certainly not the way to “train,” or to “bring them up in the nurture and admonition of the Lord.”

III. With regard to the *practical* part of education, how greatly parents fail! Every parent (and indeed *all* who have the training of the young) ought to make *obedience* the very

foundation of education. Little good can be done with a *disobedient* child. Some theorists in education would appeal to their *reason*, and endeavour to guide the wills of their children by teaching them to see for themselves the *reasonableness* of every command. But this is simply absurd. It is making the *child*, and not the parent, the judge as to his own conduct. Children ought to *submit to authority*, whether they see the wisdom of a command or not. It is their duty to *obey*, and not to decide for themselves what is right for them to do.

I might enlarge on the duty of training children to habits of *diligence* and *self-control*; for both these form parts of education. No doubt reading, writing, and arithmetic are necessary: but to call *that* education, is as if I were to call Cheapside London. I am led to these observations, because most of the pious and intelligent friends of education are getting up petitions against the proposed *Revised Code*. Of course I cannot fully *explain* that subject. But I may say generally, I am convinced, from the *best* authority, and my own observation and knowledge, that it ought *not* to be made law. A gentleman of high standing in the educational world, who has spent most of his life, and a large part of his fortune in furthering the religious education of the poor, has sent me some printed remonstrances against the *New Code*. He fully understands both the principle and working of the question; and confirms me in the belief that we ought to petition against the intended alteration. I consider that *his* judgment is greatly more valuable than that of many who take the lead on the opposite side. Statesmen, and even bishops, are not always competent to decide such questions. They may *mean* well; but a great part of the mischief done in the world is done by well-meaning people, who busy themselves in matters with which they are *practically* unacquainted. Now, I have drawn up a short petition which embodies the chief objections. (Read petition.) I have not stated here my greatest objection to the *Revised Code*—viz., that it will seriously interfere with the *religious* education of the children of the poor—and that,

no doubt, will principally weigh with *you*. But I do not think such arguments prevail with Parliament. We have tried them in vain too often, not to know that.

Women have as much interest in this question as men, and may sign.

## XIV.

“He shall *not much* remember the days of his life ; because God answereth him in the joy of his heart.”—ECCLES. v. 20.

W. S., Wed., Jan. 24, 1849 ; W. S., Wed., Jan. 30, 1856.

SOLOMON speaks of a prosperous man whom the Lord has blessed in his soul. Shews, too, what is the *privilege* of every saint whom God has blessed with the riches of Christ ; to

I. LIVE WITHOUT CARE ; BECAUSE

II. GOD ANSWERS HIM.

I. Days.—1. Evil days are overruled for good. 2. Days generally—they will pass over him quickly. Enjoy present mercies, without much thought of probable trials or coming events.

II. *God answers him*.—1. Desires or prayers ; not, perhaps, by giving what he asks—but better. 2. Fears—by setting aside what he feared.

## APPLICATION.

I. Take every blessing as out of the hand of Jesus.

II. In trial, do as Jesus did, (Heb. xii. 2.)

III. “Not much”—Put not too much value on this life.

## XV.

“A garden enclosed is my sister, my spouse ; a spring shut up, a fountain sealed.”—SONG OF SOLOMON, iv. 12.

W. S., E., Dec. 15, 1850.

IN reading the Bible care must be taken to have respect to the peculiar habits and language of those who wrote it ; especially in poetical parts. It was the genius of Hebrew poetry to repeat the *same* thoughts in different words ; often with some addition of meaning at each repetition. The text needs such careful consideration in order to get at its true meaning. It is full of sweet, precious, and comfortable doctrine for God's dear Church. But we must be careful not to *invent* and *imagine* meanings which the Holy Ghost did not intend. There are five figures used here, and yet (as Joseph said of the dreams) they are ONE. The words are addressed by Jesus to His *Church* ; and, though each term may have a different meaning in *secondary* matters, each conveys the same leading thought,—viz., *the love of Jesus for His people*. We need not suppose that there was any studied system in the arrangement ; the *general* truth is conveyed by *all*, and *each* figure gives a view of the love of Jesus.

I. “*Garden*.”—The Church gives us the *key* to this herself, (ver. 16, latter part,)—“fruits of righteousness,”—“fruit of the Spirit.” “*Enclosed*,” hedged round, and parted off from the wilderness world for the sole use of the Lord.

II. “*Sister*.”—Jesus was the “Son of God,” even as man. The Church, too, is “born of God,”—hence the sister. He is the Son ; she is the daughter. When Jesus became *man*, the Church became fellow-heir with Him of the same glory. All mankind cannot claim Jesus as a “Brother :” only they who, like Him, are “born of the Spirit.”

III. “*Spouse*.”—The object of the husband's care and love. She expects from him kindness and support. The Church



described, (Ps. xlv. 10, 11.) It is the Lord Jesus (exalted to the right of God) that is here spoken of.

IV. *A spring shut up, and fountain sealed*, convey the same idea in different words. The value of a well of water in that country is known now. "Shut up," (Gen. xxix. 3.) Sometimes they were sealed for security. As applied to the Church it means, kept as jewels, preserved as treasure.

Thus viewed, I can see for the Church both *duty* and *privilege*.

#### APPLICATION.

I. I say for the *Church*: let me not be misunderstood. Sinners must first belong to the Church, before they think either of duty or privilege. Sinner! I cannot say, "Do your duty to God." You have not *believed* on His dear Son. Alas! no; *that* would be mere self-righteous formalism. You must not offer God services with an unbelieving heart. Some may ask, "Ought we not to pray?" Yes, but *not* with unbelieving hearts, for that is mocking God. "Ought we *not* to come to church?" Yes; for if you stay away, you cannot hear the gospel; and a preached gospel, blessed by the Lord, is the "power of God unto salvation."

II. Saints. 1. *Duty*.—A garden must be "fruitful," (Col. i. 10.) Let me beg some of you who were not here this morning to "bring forth *fruit*" for Christ's aged saints—a *very precious part of his garden*, (Aged Christians' Society; Rom. xv. 26-28.) *Fruit*. "I desire fruit," (Phil. iv. 17.) *They* bring forth fruit according to (Ps. xcii. 14) patience, meekness, contentment, prayer. 2. *Privilege*.—It is of His "*grace*" that you do *any* good work. He gives the heart as well as the ability. He has borne the curse for us; kept the law for us; keeps us now for Himself; and will bring us into His banquet-house, (Song of Sol. ii. 4.)

## XVI.

“Set me as a seal upon thine heart, as a seal upon thine arm.”—SONG OF SOLOMON, viii. 6.

W. S., E., July 15, 1849.

MANY consider this as an expression of love on the part of the Church for Christ ; but others, with more correctness, think it to be a continuation of the words of Jesus to His bride, the Church. Like many other parts of this very beautiful and spiritual song, the text teaches the doctrine of the gospel, and may well be explained as the desire of Jesus that His beloved Church should cherish—

## I. SECRET LOVE.

## II. OPEN CONFESSION.

I. The seat of true religion is the heart. Religion without love is a dead thing—a mere name ; either hypocrisy or delusion. The object of this love is “God in Christ.” Hence we find Jesus saying, “Set me as a seal upon thine heart.” A seal, or a signet, we know is often spoken of in Scripture, and its use is to carry an engraving either of some name or figure. Now, saith Jesus, let *me* be in thy heart “graven,”—impressed, as it were. Cherish secret love for me, intercourse, trust, gratitude, hope.

II. *Open Confession*.—Whatever is in the heart can only be *seen* by the life. “Out of the heart are the issues of life,” (Prov. iv. 23.) Hence our Lord says, “Set me as a seal upon thine arm,” where it may be seen. Without this, all pretence to religion is vain. Alas ! how utterly wanting most are in this is painfully manifest. How many shew dislike to the subject of Jesus and His love ! Christ will not have His beloved people so, and therefore says, “confess me openly before men.”

## APPLICATION.

I. Many of you make no “open confession,” either at the

table or elsewhere ; and some make a very *inconsistent* profession. You do not give up the vanities and fashions of this world, but either follow them altogether, or keep as NEAR THEM as you can. The world is a "polluting thing," and if you had any real love to Christ, you would shrink from it, "hating the garment," as Jude says, and as in 2 Peter ii. 20.

II. Seek increased separation from the world, in growing love of Christ.

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## XVII.

"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins : return unto me, for I have redeemed thee."—ISA. xlv. 22.

W. S., M., January 12, 1862.

A COMMON mistake, in speaking on this text, is to treat it as if it meant to say sin is blotted out by the blood of Christ, as though the *record* of a *book* were obliterated (like Col. ii. 14) ; and indeed that *is* the *truth* taught. But the figure is of a cloud dispersed into transparent air by the beams of the "Sun of righteousness." It is the gracious language of God to rebellious and backsliding Israel, (Jer. iii. 22, iv. 1,) suited to humble a wandering child of God, and make him come back. Instead of driving him to despair, and so hardening him in sin, the Lord appeals in the most melting terms to the heart and conscience, as if He would say,—“ Fear not : (ye have done all this wickedness : yet turn not aside from following the Lord, but serve the Lord with all your heart ; and turn ye not aside : for then should ye go after vain things, which cannot profit nor deliver ; for they are vain.)” The effect of this dealing toward a child of God is to make him hate himself and his sins. It creates an earnest desire to serve so good a God better. It sets a man praying—makes

him more humble—more charitable to others—more active in *doing good* to the souls and bodies of others.

## APPLICATION.

I. In what state are YOU? Are you like a *soldier sleeping* at his post? Have you been wandering like a “sheep” that is lost? Neglecting prayer? Yielding to the world? Then hear the voice of love,—“Return unto me!”—“only acknowledge”—no upbraiding, no threats. Return then; do not follow Satan’s suggestion, (like Adam hiding himself among the trees,) and make your sins a reason for keeping away from God in prayer at the table of the Lord. That is false humility; adding sin to sin. But come all the more to Him who says :—“I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins : return unto me, for I have redeemed thee.”

II. Or are you *not* conscious of any such departure? Then “watch and pray, lest ye fall into temptation.” Ascribe it to the grace of God *alone* that you have not fallen, and have been kept in close happy union with your loving Father.

III. How will you prove your love in return? In many ways—by caring for the poor; put a thank-offering in the poor-box for answered prayer. War averted. America.

## XVIII.

“Who is a God like unto thee, that pardoneth iniquity?”—MICAH  
vii. 19.\*

St Michael Middlewich, M., Oct. 21, 1855; Woodlands, M., Sept. 30,  
1855; K. W. Coll, Isle of Man, A., Oct. 28, 1855.

THE prophets Micah and Isaiah wrote about the same time, and much about the Jews. Yet their prophecies speak too of

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\* The heads of this sermon were thus obtained :—My children were at Dover in 1855. That highly gifted, deeply pious, and most amiable

God's true Church in every age, because the Jews were a type of the Church—a favoured people—a pardoned people. Different ways of shewing how guilt is forgiven. Ex.—“covers” the sins, (Ps. xxxii. 1 :) “behind the back,” (Is. xxxviii. 17 :) and here (19) to a person casting a stone, picked from the beach, into “depths.” Observe. If merely thrown from the shore, when the tide went back, it would be seen again ; but take it out to sea, it is seen no more. So God “casts the sins” of His people. In all false religions, as heathenism and Popery, there is no real *pardon* for sin offered. The heathen invents tortures which nobody but Satan could suggest. (Dan. xii. 29 ; Micah vi. 7.) Popery the same—money, indulgence, self-torment, severe fasts—and, when all is paid, still purgatory to be borne. This is not pardon : it is only putting one punishment instead of another, as if God said, “I will not send you to hell, if you will punish yourselves.” But this is not *pardon*. Now, God really *does* pardon sin. Oh ! what a pardon it is ! “Who is a God like unto thee, that pardoneth iniquity !”

I. *Present* pardon. If you repent and believe, you are forgiven *now*, (Luke vii. 47 :) “*are* forgiven,” not “*shall* be.” Not to depend upon something to be done in days to come : but “*now* is the day of salvation.”

II. *Just* Pardon. God does not set aside His holiness. Oh, no ! He pardons the sinner, but He punishes the sin. “He hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.” So, a “just God, and yet a Saviour.”

III. *Holy* Pardon. Wherever the Holy Spirit gives pardon

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of men, the Rev. J. Ellison Bates, was there preaching. One of my children, not eight years old, sent me the heads. I was so pleased with them that I made this sketch, and preached it in West Street, and also in Middleswich, Woodlands, Kent, and in the Isle of Man. Mr Bates was much pleased with my approval of his scheme. I lived in the closest friendship with him for above twenty years ; our correspondence was very voluminous. He was incomparably the meekest and humblest, and one of the wittiest, men I ever knew.

and peace to the heart and conscience, he gives holiness in the life ; both go together, (Eph. i. 4.)

IV. *Complete* pardon. Not ever recalled ; not like the case of Shimei, (1 Kings ii. 44.) But, "Cast into the depths."

## APPLICATION.

I. You need pardon. Most men think very lightly of this. No doubt *you* do, or you would "flee from the wrath to come." See what "depths" say to *you* :—"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

II. You *have* pardon, and yet need pardon daily—two different kinds. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Who is a God like unto thee, that pardoneth iniquity?"

## XIX.

"That is the true Light, which lighteth every man that cometh into the world."—JOHN i. 8.

W. S., Wed., Jan. 9, 1862.

It is a very mistaken notion to draw (as Quakers, Wesleyans, &c., do) from the text, the doctrine that every man who comes into the world is enlightened by Christ. This way of interpreting Scripture would lead (from ver. 7) to the conclusion that all men believed in Christ through the testimony of John the Baptist. The Bible must be interpreted in *harmony* with itself. Thus, the text is at once understood when read with John viii. 12. By this we see that none but they who "*follow*" Christ have the Light of life. To follow Christ is to learn of Him—to be His disciple. Thus, we have Him promised as a "light," (Isa. xlix. 6.) To say "Christ gives men

the light of conscience" is not strictly *true*. For conscience more often leads men to *sin* than not. Ex.—Heathens, Papists, even Socinians. The truth is, conscience never is a "light" for saving purposes till Christ has enlightened it. It would be as true to say Christ has given "every one a wicked heart," as to say He has given to every man "the natural light of conscience." It would be far better to call it the natural *darkness* of conscience. No doubt every man has a heart and a conscience, but in their present wicked state they are procured to us by Satan rather than by Christ—(original sin.)

No question this text speaks of all true believers, of whom it says, they are, every one,

I. *Lighted*, or enlightened—*i.e.*, taught or instructed as to the evil of sin—way of salvation—by faith alone. No one who is wrong on any of these points is enlightened. Whatever a man's wisdom, learning, or gifts, wanting light on these three points, he is *in darkness*.

II. "By Christ" himself. A man or a book (especially the Bible) may be the means; but Christ by His Spirit is the teacher.

#### APPLICATION.

I. You are in darkness.

II. You are light in the Lord, and shall be delivered from all the darkness of sin, sorrow, and temptation.

#### XX.

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."—JOHN iv. 10.

W. S., E., Feb. 2, 1862.

THIS, dear brethren, was the text of a lecture I gave yesterday at 10 A.M., in a cottage of one of the widows at New

Hartley Colliery. She had lost her husband and a boy of fourteen. She is a godly woman; about thirty-two—a Methodist—calm and serious. I asked her if her husband went to chapel? She said, with a sigh, "I must tell truth—he never did." "And your boy?" "He was a praying lad." I asked if she knew any who would like to hear me speak of Jesus? She said, "There are seven widows in this row." She called them in, and many of their children. While they were gathering, I said to her, "You must look to our Lord for comfort." She said, "He is my *only* comfort; without *Him* I should sink." Two little daughters were laughing in childish ignorance of their loss. At length the place was full. Never have I seen such a sight! I spoke to them every one privately. One said, "I have lost *him*, and a 'canny boy of sixteen.'" (I thought as I lighted my fire before daybreak, perhaps that "canny boy" dug these very coals!) She was sister of Thomas Watson.

"THE HARTLEY CATASTROPHE.

"*Thomas Watson's Narrative.*

"Thomas Watson, whose name is so honorably connected with the Hartley calamity, as one of those brave men who forgot his own danger in the attempt to benefit his fellow-sufferers, attended the Blakett Street noon-day prayer-meeting yesterday, and, at the request of Dr Bruce, gave a narrative of the memorable event. Portions of it may seem better fitted for a religious publication than for the columns of a newspaper; but the intense interest which the event has excited must be our apology for inserting it entire. He said:—'We left the bottom of the shaft all in good health, till we ascended about half-way up. We then heard a sudden crack, and then a tremendous crash, which struck off a part of the cage and broke two chains. The cage was not square on the shaft; she went a little further, and we thought she was going to the bottom again. We then began to see how many there were of us. We missed four men, and Robinson with his head down the pit. My legs and his were fast together.



I pulled him into the cage with the left hand ; and I then began to consider our position and what had happened. We knew something belonging to the mine had gone, but could not tell what. I was sure that the spears had come down, because the engine had ceased working. Some of us were sore hurt, but I hardly received hurt. Sharp was a brother-in-law of mine. We had some lucifer matches ; he struck a light, and I gave him a candle ; but the water soon put it out. Then we began to feel there was a great necessity for praying. Old Sharp and I cried, " Lord, have mercy upon us ! " He had mercy. This passed, and we got ourselves reconciled. I said, " Now, here are two chains broken, if not the main rope ; but," I said, " here is a wrapper rope that is all right." Still we did not know what to do. I thought, if the cage goes, I'll try and pull myself up with the wrapper ropes ; so I took a leather belt and wrapped it round. Then we heard two of the men down below us making a great work. One of them with me was an old man, and he thought he would like to be beside his son that was down below. I said, " You cannot ; you have got a broken leg ; but," I said, " I'll tell you what I'll do—I am well, and I'll slide down and see. If I find him I'll stop, and if not I'll go to the yard seam." I then drew on to the rope, and said, " I'm well ; and if you get to the bank, tell my friends I am prepared for my journey." I slid down the rope about eight or ten fathoms. I stood on one foot in a narrow place. There was a ring at the bottom with the water running round it. I felt his head. I said, " George, is that you ? " and he said, " Yes : where is my father ? " I said, " In the cage, sore hurt." I said, " Is anything the matter ? " He said, " My leg's broke." I said, " I'll try to relieve you," and I took hold of him by the back of the neck. He said, " Tom, what is to be done ? " I said, " Now for the grand secret ; if we faithfully serve God, He'll save us." He said, " Tom, He can save me well, and He has saved me." I said, " If I don't get to the bank, I shall be in heaven. I am quite prepared for the journey." I started and prayed, and we both prayed together. I then prayed several times ; I cannot say how many. I then

called to another man, Robert Bewick, who happened to be married to my sister. He was a good moral-living man, but had never begun to seek God. He said, "Tom, what must I do?" I said, "There is nothing but the Lord for us here." He said, "Pray for me." I did pray; and I said, "Now you'll have to pray for yourself, or my prayers will avail nothing for you. I'll set you on the road." I had to stand to the wrapper ropes, and did not know but the next minute I should be plunged into the pit. I was still staying on God. A hymn struck my mind, and I said to George, the boy, "We'll sing a hymn." I knew the first verse. It begins—

"On Jordan's stormy banks I stand,  
And cast a wistful eye  
To Canaan's fair and happy land,  
Where my possessions lie."

We did sing then; I was never a singer, but I could sing then. We sang the next two verses. I prayed a considerable time, but prayer was beginning to get weak. Just then there was quite a bright light revealed across the shaft; and I could see the shaft as plain as I can see this place. I saw the pumps were gone. I called to them above, "Have you seen that light?" and they said, "No." The old man shouted down, "You are all right." We were beginning to turn weak, and I took my departure across to know whether the pump was standing. I lay down, but I had not lain long when a piece of timber, about fifteen inches long, and about six inches broad, fell over my head. Still I was lying preparing for death. I thought I'll take the pumps, and try and get back to the cage. I staid at the pumps till I could bide no longer, for the water came down upon me. We got a communication from the bank. They came down the staple to the high main, and were making down the shaft. They put down a rope to the cage, and I made it fast. They put down another, and George Sharp was the first that got in. One of the others got on the rope to hold him on, but he landed close down to my side a corpse. I laid my hand on him, and said, "Poor George!" I still kept on blessing the Lord, and prais-

ing Jesus. They never heard me speak. I hardly ever uttered a word ; I was quite prepared. At last they came to me. I told the last man that went up to tell them, "I'm still here, and if they have a mind to try and save my life, they might do so." I took the pumps again. They put a rope down the other side of the pit. It was just a common loop. I put one leg in, and they drew me about two yards, till a tremendous fall came, and I was hanging in a tremendous flood of water. They shouted down, and I said, "I am still here—the Lord's at my right hand." I was like to be suffocated. They drew up two yards more, and another tremendous flood of water came. Still, as I was hanging under this water, I felt the Lord was nearer than ever. I was pressing against the rope. The men said there were five falls, but I could only see three. I was beginning to lose my senses. I was going through a narrow hole at the side of the cage, and they pulled me up. When I got up to the top, they cast a rope to me, and then they cast another. I put one under one arm and another over my shoulder, and they drew me up. As soon as they drew me up, I fainted with the cold and wet. My father, poor man, came to see me. As soon as I recovered, I found him standing at my bedside. I said, "Now father, what a blessed thing religion is ! This is the time to try it." There is one thing I forgot to mention. I lost my mistress about five months ago, and I was left father and mother to four children. (Here the speaker was visibly affected.) This did me a great deal of ill. Still, the Lord was there, and in the end I gave up everything to Him. But the Lord Jesus was a good prophet. I had served Him faithfully, and He has been close to me in the time of need. I want to get my fellow-workmen to go on in the same way. If there is any one here who has not given soul and body to Christ, it is high time they did so. It is a grand thing for a man to be ready to die for his fellow-creatures. Few men would have done so ; few would have the courage : but it was not my courage, it was Christ's courage. May it ring in all the churches and chapels in the town, and may we sing the praises of God for ever."

Well, there were the widows and orphans before me. One had lost her husband, thirty-nine years of age, and five children left ; he was a member, and that was her comfort. Another had lost her husband, thirty years old, and seven children. Another had lost her husband forty-two years old. Another had lost her husband, forty-four years old, and eight children—both members. Another had lost her husband, forty-two years old, and five children. Believe me, it was hard work to preach to these weeping women. I began about Ada, and told how that little child, not four years old, knew the love of Jesus. [Anecdote.] Now, said I, you see her father, though a very rich man, could not keep death away from the dear child. And our beloved Queen, too, *she* is a widow, and has lost a young husband, as many of you.

They were greatly soothed with the Queen's messages ; and one of them said, "Ah ! she can feel for us, for she *knows what it is.*"

"Several telegrams were sent during the past week by Her Majesty, to ascertain the fate of the unfortunate miners. When the fatal news was received, Colonel Phipps was instructed to forward the following letter to Mr Carr, the head viewer of the colliery :—

‘OSBORNE, Jan. 23, 1862.

‘SIR,—The Queen, in the midst of her own overwhelming grief, has taken the deepest interest in the mournful accident at Hartley, and up to the last had hoped that at least a considerable number of the poor people might have been recovered alive. The appalling news since received has afflicted the Queen very much. Her Majesty commands me to say that her tenderest sympathy is with the poor widows and mothers, and that her own misery only makes her feel the more for them. Her Majesty hopes that everything will be done as far as possible to alleviate their distress, and her Majesty will have a sad satisfaction in assisting in such a measure. Pray let me know what is doing.—I have the honour to be your obedient servant, ‘C. B. PHIPPS.”

“Her Majesty has sent £200 towards the Relief Fund.”

One poor woman was in deep distress. She was a pious woman, but her husband was an infidel. She struck her hands together again and again, and said, "Oh, if I only could hope he was saved!" I shewed them that there were good men, preachers, in the pit, and no doubt they would listen to the gospel from them; and perhaps many of these young men and boys would be converted, and they were not worse than the wicked woman of Samaria. This seemed to be their only hope! I told them I came from London because we all felt "so sorry" for them; that I knew my dear people would do all they could to help them, and, certainly, we would *pray* for them. They felt this very much, and some said (after the lecture was over) they hoped we would "not forget to pray for them." And *really* that is better than money, for only God can help them. Still, they must have money. Some say, "Oh! they will get plenty—£20,000!" Perhaps they will, but what is that among so many? There are 407 widows and orphans. It is less than £50 a-piece. A husband, a father, is worth more than this. Indeed, *no* money can supply the loss. Yet, we must do what we can; and I know the great sum raised will be wisely and kindly bestowed. But I thought you would like to know *how* your collection was spent. So I called on a good clergyman, who has been preaching the gospel and doing good among the poor for twenty-seven years, and I asked him if he would take charge of our gift, and see that the most deserving and the most distressing cases were helped, and especially where there were many poor little children; and also I knew it would be pleasing to my beloved flock if he looked after the poor *pious* widows, and he was not to mind whether they went to church or chapel; and all this he very readily agreed to do. He wept over the poor people, and joined with me in prayer for them, and said he would get some pious people to go among them and read the Bible, and pray with them. He asked me how much I thought my people would give? I said I did not know. Once £71 for Women's Hospital; twice £59 for Aged Christian; and often £30 or £40 for different charities; and £81 for

Mr Baylee's widow and orphans. But, dear people, *you* must answer that question. I should be *very* thankful if you could get £100. I will *gladly* give £10 to lead the way ; and I will keep open the subscription for a week, that some of you "dear beggars" may go about and gather what you can. I am SURE we shall be blessed for it. The widows' prayer and the orphans' prayer will be *heard* for us ! And some of them said they "hoped God would bless me and my people !" I *do* hope that our Lord Jesus will bring much good out of this sad, sad affliction ! It has already been blessed to some. I was pleased to see the sympathy and efforts of all sorts by the people of Newcastle (eight miles off). Even the play-house people gave them a benefit—churches and chapels made collections—things sold in shop windows—exhibitions of science and art. The good Bishop of Durham, clergy, gentry, tradesmen, the children in schools—all—all striving together to raise money and clothing.

But, oh ! sad was the sight of that *dreadful pit* !! A few days ago, all life and industry, now silent and deserted. The rows of small houses all so quiet and solemn ! only *the little* children in happy ignorance laughing and running about !—healthy, fine, merry little boys and girls. When I was preaching, their weeping widowed mothers had some trouble to keep their buoyant spirits from breaking out. The tears of the mothers and the smiles of the little ones formed a touching contrast !

## APPLICATION.

Are there any husbands here who do not serve God ? Have you God-fearing wives or pious children ? Oh ! think what would they feel if *suddenly* you left them widows and orphans ! I would gladly do good to these poor Hartley people, but I wish to do good to *you*. Hear, I beseech you, the love of Jesus ! *Feel* your sins ; forsake them and believe in Him ! Find in Him pardon and peace, (gospel,) then you will dwell for ever where no widow shall mourn, no orphan shall be cast on a cold, uncaring world, where there is no separation, no sorrow, no temptation, no sin !

## XXI.

"That they all may be one."—JOHN xvii. 21.

W. S., M., Dec. 14, 1849 ; W. S., M., Mar. 30, 1862.

I PASS by the common misapplication of the text, to represent union among Christians as being no better than an ingenious adaptation. I am about to speak of its real and only meaning—the union of saints in glory. It is a prayer of Jesus ; and its fulfilment is future, (ver. 20, 21.) The answer to the prayer will be the resurrection of the saints to glory. Let us ask three questions :—

- I. WHO ARE THE SAINTS ?
- II. WHAT IS THE RESURRECTION ?
- III. WHEN WILL IT BE ?

I. All who have been, are, or shall be regenerated : all the elect, (whether Jew or Gentile.) Every one of these are to be born of the Spirit. See the folly of " baptismal regeneration." Men were born of the Spirit before Christian baptism was ever heard of. Christ expected Nicodemus to know about it before Christian baptism was instituted, (John iii. 5.) It is true, in the text Jesus speaks only of those who were to be " born again " *after* His day. He did not pray for the *dead*, but for the living and posterity. Yet we know that all the earlier saints will be included, (Zech. xiv. 5 ; Dan. xii. 2 ; and Luke xiii. 28, 29.)

II. It is the union of the regenerated spirit with the glorified body. Most confine it to those who have been buried in the earth ; but every saint alive will be found *buried in a dead body*. It has been the duty of all saints to look for that ever since Jesus left the world. The New Testament always tells the saints to look for the resurrection from the dead body, (Rom. viii. 10.) Adam was told, " In the day that thou eatest thereof thou shalt surely die," (Gen. ii. 17 ; ) and he died, body and spirit, *then* when he ate,—therefore, Rom. v. 12-14

When a man is born again, his spirit is alive, but the body still dead. The resurrection is the glorifying of the dead body. Till this takes place there is a constant struggle between the living spirit and the dead body, (Rom. vii. 18-25; Gal. v. 17.) The hope is, (Rom. viii. 18-23; 2 Cor. v. 1-4; 1 Thess. iv. 14.)

III. When? (Col. iii. 4; Phil. iii. 20, 21; 1 John iii. 2.) But if any ask, "When shall *these* things be?" I cannot tell. The Bible tells us to be "always ready." I cannot find any warrant for saying that any one event shall take place before; as the restoration of the Jews, the millennium, the restoration of the ten tribes, or the supposed historical fulfilment of Revelation.

## APPLICATION.

I. You are not spiritually one with Christ, and cannot, till you are, hope to have the benefit of His prayer. Repent and believe.

II. You are the *very* persons for whom Jesus prayed.

## XXII.

"The earnest expectation of the creature waiteth for the manifestation of the Sons of God."—Rom. viii. 19.\*

W. S., E., June 30, 1844; W. S., July 4, 1852; W. S., Wed., April 23, 1858.

HERE is the proper attitude of the Church of Christ. Original Greek, very strong expression. Well illustrated by the way worldly men wait and earnestly expect preferment, (greedy

\* I was extremely glad, some years after this was preached, to find the following decisive arguments on Rom. viii. 19, which I have extracted from "Christian Life," by Rev. John Fawcett of Carlisle:—"I conceive all that is said in it to be said of the new creature in Christ Jesus. There is no other creature but the new creature, whose earnest expectation waiteth for the manifestation of the sons of God. Nor shall any other creature but the new creature be brought into the



dogs.' profit, fame, (Prov. x. 2.) What patience and yet eagerness! Labours and "wreck of conscience!" Alas, may well shame us and teach us, (read 18-22.) The Christian finds happiness in God's glory. Inquire *why* that earnest expectation.

#### ANSWER.

- I. End of all physical evil. 1. Pain, sickness; 2. Oppression.
- II. All moral evil. Sin—1. In others, (nature, pride,) "Wo is me!" 2. In ourselves.
- III. See the saints assembled. This gives zest to the Lord's Supper.

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glorious liberty of the children of God. If by the words creature and creation we understand creatures in general, and the creation in the large sense of the word, it is only by a figure of speech that they can be said earnestly to look for a manifestation of which they know nothing, and of which they never think. And in a very remote sense indeed can creatures be brought into the glorious liberty of the children of God, who are absolutely incapable of knowing Him, or becoming His children. It is true, such figures are used in Scripture, as well as in other books. The lions roaring after their prey are said to seek their meat from God; and God is also said to feed the young ravens which call upon Him. This is evidently a figure, signifying to us that God hears and regards even the roar of the hungry lion, and the inarticulate cry of the ravens. But this is poetry; the text is prose, where such figures are less admissible; and it would be a harder figure to represent the creatures as waiting, looking with outstretched neck, for a manifestation which they know not; or as destined to enjoy a liberty of which they are naturally incapable. But if we take the words creature, creation, to mean the new creature, the new creation in Christ Jesus, then all that is said of that creature and that creation may be understood according to the plain meaning of the letter, and all is applicable. These considerations have induced me to depart from the common interpretation of this passage, and to consider it as speaking exclusively of those who, being born again of the Spirit, are become new creatures."\*

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\* "It is assumed in this discourse that the word *κτίσις*, translated in the common version creature, creation—means the new creature, the new creation. Schleusner so understands the word in all these verses. If this be allowed, the passage, which else presents insuperable difficulties, admits of the simplest interpretation, and holds good in every point."

IV. See the Lord Jesus—how the disciples loved Him! Presumption?—no doubt, in some it would be so.

## APPLICATION.

I. Try yourself by this test. Do *you* “earnestly” expect?

II. Try others. Do they? Regard not so much their *profession*; see what they *do*. Are they manifestly as earnest and eager about worldly things as others, and somewhat cool and tame about doctrines? *This* is not the mark of God’s children. True faith has “*overcome* the world.” Wherever, then, you see men plainly worldly in what they *do*, whether in public or private life, high or low; you will know what to *think* of them. Some may call that want of charity—especially if it bears hard on *themselves*; but Christ says, “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?”

III. Beware of impatience. “We do wait with patience.” A neglect of present duty, (if it *be* duty,) under pretence of looking for Christ, is fanaticism, not piety. Obs.—Some men seem to think neglect of worldly advantage most serious neglect of duty. But James v. 7, 8.

## XXIII.

“The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”—Rom. viii. 21.\*

W. S., Wed., Sept. 7, 1853.

By the “*creature*” is here meant the regenerate spirit of a Christian; the same word is used four times in 19–22, and in each verse means the same thing. The “*bondage of corruption*” means the vile and sinful body in which the re-

\* See Note on Romans viii. 19.

generate spirit of every Christian is imprisoned. And the "*glorious liberty*" means the state of deliverance from corruption, when the body shall be glorified. The text, in fact, states what is said in fewer words in ver. 29,—“predestinate to be conformed to the image of his Son.” The Triune God has chosen, called, and justified every real Christian, according to His own “purpose of grace:” and will not *complete* that purpose until the predestinated glory is conferred, which will be at the appearing of Jesus Christ. When we *see* Him, we shall be *like* Him. This is the hope set before us in the gospel. To this all our minds and desires should turn. Now and here we “groan, being burdened.” There seems no end of conflict; nor will there be till these bodies are “changed:” then we shall be “delivered.” Truly sin is a great evil. But we may have some profitable things from feeling that we *are* corrupt.

I. It should *humble* us in our own sight. If we have done some little good—if others speak or think favourably of us—if we have made some sacrifices.

II. It should make us charitable to others; not too severe to condemn, nor hasty in our judgments.

III. It should keep us from setting our “minds” too eagerly and earnestly on the things of *this* life.

IV. It should make us long and rejoice in hope of our glorious inheritance.

## XXIV.

“We know that the *whole creation* groaneth and travaileth in pain together *until now*.”—ROM. viii. 22.

W. S., Wed. March 3, 1852.

THE marginal reading “every creature,” is correct, and preferable, because it does not lead to an error, as if by “whole creation” were meant *the universe*, or, as some absurdly



make it, the whole of *this world*; as if *that* were the "whole creation;" and, if it *were*, as if the whole world, animate and inanimate, could "groan in pain." It means the whole *new* creation—every saint. Read and expound ver. 18–23. The same word is used four times, and of the same class of the race, viz., the elect or regenerated. It is remarkable how entirely some pass over "until now." These words mark the meaning. "It *has* ever been so, and it still continues." "Not only they," (or you) "but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body," (Rom. viii. 23, and after 17.) It is a groaning under sin and misery. It is that conflict and its consequence, arising out of the soul and body (2 Thess. v. 24) not being at unity, as in Gal. v. 17; Rom. vii. 21. I believe Satan has taken special care to darken the minds of men on this passage, because he knows that a right understanding of it tends greatly to comfort and encourage the tempted and self-condemning children of God. Indeed, it affords a key to the mystery of Christian experience. It is *really* spiritual religion if you can enter experimentally into the conflict of the regenerate spirit with the flesh, called the "soul" in Thessalonians and Hebrews. Paul means, in the text, that every child of God before his time had groaned under a sinful body; he speaks of saints only throughout the whole passage. My beloved in Christ, you that are in earnest in spiritual things, find the devil and the flesh in earnest too. Ay, to such a degree as almost to stagger you, and make you think you have "no life in you." "The whole creation . . . until now."

I. Thank God for the conflict. Sinners have no conflict; hypocrites have none. They sin easily enough, and make a mock.

II. Rejoice in hope of the "redemption of the body." Do not *neglect* this subject; it is *full of comfort*; the Epistles full of it.

## XXV.

"By the grace of God I am what I am."—1 COR. xv. 10.

W. S., E., Jan. 18, 1846; W. S., Wed., July 14, 1853.

It is said that a faithful servant of Christ once applied this text to himself in this remarkable manner—*I am not what* (1.) *I was*; (2.) *I would be*; (3.) *Satan could make me*; (4.) *I shall be*—but "by the grace of God I am what I am." So, consider man—

I. BY NATURE.

II. WHEN CONVERTED.

III. UNDER TEMPTATION.

IV. IN GLORY.

I. *Ruling Sin*.—Some actual, open, gross; drunkenness, theft, lust of uncleanness, malice, even to murder; pride, covetousness, selfishness, sloth. Not incompatible with honour and reputation: statesmen.

II. *When converted, chooses and love God's law*.—Yet in many things comes short. Sometimes neglects prayer, Scripture, and *seems* even to love worldly society—not what he *would be*.

III. *Under temptation*.—This is worse; for Satan suggests temptations which *alarm* and *grieve* a saint; even what the world calls *great sins*. Tempted Christians "*worship me*." Blasphemy, &c. (Satan.)

IV. *In Glory*.—Happy, holy, with Jesus, saints—*shall be*.

## APPLICATION.

I. Ungodly, what has grace done for you? Alas! (Gospel)

II. Saints, give grace the glory.

NOTE.—The anecdote at the beginning of the sermon was told me by my friend John Bridges, Esq.

## XXVI.

"Godliness (*εὐσέβεια*) is profitable unto all things, having the promise of the life that now is, and of that which is to come."—1 TIM. iv. 8.

W. S., Wed., Aug. 22, 1855; W. S., Wed., Jan. 23, 1850; W. S., Wed., Mar. 3, 1858.

THIS is one of the texts which the ignorance of some and the carelessness of others has been made commonly to be quoted as applying to *worldly prosperity*, whereas it has not the remotest reference to that subject; and would, in fact, state a plain untruth if it HAD. To say that a rigid adherence to godliness is the way to secure profit in business in this world, is what every man who has had any knowledge of life knows also to be far from agreeable to experience. If a man *generally* wishes to profit in this world's goods, he must not be *very* scrupulous about deeds or words. In matters of buying and selling, and worldly business generally, a strict observance of piety, whether in religious or moral duties, will *hinder* his profits very greatly. Truth, honesty, Sabbath-keeping—an *open* confession of Christ: all this *may be done* and a man manage to LIVE, and well; but, as for its being "profitable;" the *plain fact* that those who thrive most in this world are generally characters who *neglect* godliness, at once disproves it. Indeed, it is the *every-day excuse* of both rich and poor for neglecting religious duties, that their worldly interest will not admit of their doing so. So that the mere *facts* of the case, without examining the text, would prove that an inspired writer would never make so foolish an assertion. It needs, however, only to read the passage in which the text stands, to see that it means something very different, (1-8.) See the whole subject. Needless austerity and superstitions, like the Papists, making religion to consist in such things. These things profit us neither in this life nor in the *next*; but "godliness," *i. e.*, *enlightened* SCRIPTURAL PIETY, *does*.

I. Godliness has the promise of *this* life, not as to temporal matters, *but as opposed to superstition*. Peace—joy—usefulness—love of the saints. The word occurs often. (See vi. 1-6.) Answers to prayer; also providences, sacraments, and comfort.

II. Godliness has the promise of the life to come. Not only generally all godly men shall be *in* the kingdom, but those who are most godly *here* will be highest in the kingdom.

#### APPLICATION.

I. Beware of will-worship, yokes, obscure and unintelligible teaching about “grace coming through ordinances in the spirit.” Those who use such words often don’t know what they mean

II. Beware of rationalism, unsound views of “original sin,” &c.

## XXVII.

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”—2 TIM. i. 7.

W. S., E., Dec. 22, 1861.

NOT spirit of fear, *i.e.*, not a fearful spirit—cowardice. (Rom. viii. 15; 1 John iv. 18.)

I. Δυνάμεις—*power*.

II. Ἀγάπης—*love*.

III. Σωφρονισμού—*wisdom*.

I. “*Courage*, energy, or fortitude,” alone destructive; add love—still very defective; but, add sound mind, it is perfect.

II. “*Love*”—mere passion; add (3)—still defective; add (2)—perfect.

III. "Sound mind" is alone bad ; add (1)—like Satan ; add love—perfect. Among men they were combined in Luther and Paul. But, best of all, Jesus Christ. Have you that spirit ?—needed in these days.

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## XXVIII.

"Love the brotherhood."—1 PET. ii. 17.

W. S., E., Nov. 10, 1850 ; W. S., M., May 11, 1862.

"Love the brotherhood," i.e., "the brethren ;" same word in v. 9. This is not only a feeling or sentiment ; it is *practical*. There may be more or less of this *feeling*, according to a saint's character, or the circumstances in which he stands to others. This is *practical*, and is not genuine Christian love, unless shewn by actions. It is to be shewn to *all* men, even enemies, (Matt. v. 44, 45.) But there must be a special exhibition of it toward the saints, (Gal. vi. 10.) This is one use of the LORD'S SUPPER, to express openly "love for the brethren." It is a spiritual feast in which the children of God shew their union in Christ and love for each other, (1 Cor. x. 16, 17.) The same principle applies to PUBLIC WORSHIP and HEARING the GOSPEL, and uniting together in one flock under a settled pastor. But the Lord's Supper, in a marked manner, points out their separation from the world, and gives an opportunity for openly expressing their love. This is the more desirable, because, as the number of believers increases, private and personal intercourse becomes more difficult. Difference of rank, education, and character, too, must always keep many asunder. But, in the Lord's Supper, *all* may join, high and low, learned and unlearned, the more and less refined. Some attempt to promote brotherly love by public dinners or public tea-parties ; but these are very questionable means—liable to and productive of great evils, and do very little good. On the face of it, there is a *sort of hollowness* in the



higher and more educated mixing together with their poorer brethren. They would not do so in *private*. Why then pretend to *social* intercourse with such as they never mean to make companions of? But the Lord's Supper is "good, and *only* good." Some who say they get little comfort from it might be more refreshed if they *felt* more that it is an open expression of "love to the brethren." If they do *not* feel this, they are better away. Christ makes it an evidence to others, (John xiii. 35,) John to *ourselves*, (1 John iii. 13, 14.) Hence *giving alms* at table; the proper view of which is, the richer minister to the poorer. This is *practical* love. Among the brotherhood is the "first-born among *many* brethren," the Mediator, who is "not ashamed to call us brethren."

#### APPLICATION.

I. You cannot be of this brotherhood till you have the same parentage. "You must be born again." In observing on the opening of the Exhibition, some of the public papers (according to their manner, *when they wish to write religiously*) speak of the gathering from all nations as a meeting of the "children of a common Father," as if Jews, Mohammedans, Papists, Hindoos, and Infidels, were all the children of God—to say nothing of mere nominal Protestants! God is not the Father of "the *wicked*," and all are "the wicked" who are not "born again." The words of the prayer used by the Bishop of London is more scriptural:—"O thou blessed Spirit of holiness and love, so rule our hearts that mankind may be united in one brotherhood through Jesus Christ; that, as members one of another, we may labour everywhere, each in his degree, to minister to the wants of all." If we *interpret* this passage to mean by "rule our hearts," "change the hearts of the *wicked*," it is just what it *ought* to be—of course "ruling the hearts of God's children" (as the Holy Spirit always does) will do nothing for the conversion of sinners—then no doubt mankind *would* be "united in one brotherhood, through Christ Jesus."

II. Let your love, then, be "without dissimulation." Let men *see* you love Christ by your manifest love for His people.

1. Preferring their society, especially when you have opportunities for *religious* exercise, as on our Thursday meetings.
2. Ministering to the need of poorer brethren as your means allow.
3. Forbearing and forgiving.
4. Comforting them in their sorrows.
5. Diligent attendance at the Supper of the Lord.

THE END.

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